The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 22.—WHOLE NUMBER 1219

JOHN HECKER, PROPRIETOR. NEW-YORK, JULY 29, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH .... at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH .... 8½ " 5 "
CHURCH OF THE NATIVITY .... 9 A. M.
CHURCH OF THE ANNUNCIATION .... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION .... ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES .... 9 "
CHURCH OF THE HOLY INNOCENTS .... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS .... 9 A. M.
ST. MARY'S CHURCH, Brooklyn, ... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

THE CHURCH AT HOME.

Maine.—The 35th Annual Convention of the Diocese met in St. John's church, Bangor, on Wednesday the 12th inst., the Rt. Rev. the Bishop presiding. Mr. G. E. B. JACKSON was re-chosen Secretary, and the Rev. ALEXANDER BURGESS Treasurer. The sermon was by the Rev. DANIEL C. WESTON of Augusta. The usual religious services having been held, and the standing committees appointed, the Bishop delivered his annual address.

The clergy canonically connected with the Diocese are now fifteen. There are four candidates for orders, all graduates of Bowdoin college. Within the year, two churches have been consecrated, one Deacon ordained, and seventy-seven persons confirmed.

The Standing Committee of the Diocese for the year was elected as follows: The Rev. Messrs. JAMES PRATT, ALEXANDER BURGESS, and WILLIAM WILLIAN, and Messrs. R. H. GARDINER, JAMES BRIDGE, and G. E. B. JACKSON.

The Bishop having in his address brought up the subject of assisting young men in preparation for the ministry, an animated debate was had thereupon, and the following Preamble and Resolution were adopted:

Whereas the Bishop in his annual address has referred to the want of laborers and suggested with confidence, that the Diocese will be ready to afford any necessary assistance to worthy indigent young men seeking the ministry,

Therefore, Resolved, That this Convention, as the representative body of the Episcopal Church in this Diocese, pledges itself to meet, in one way or another, the cases of worthy, indigent young men, as such cases may arise.

In reference to the same matter, the following addition was made to Canon I.: "The Board of Missions shall also be a committee of the Convention to receive and disburse such funds as may be entrusted to them, designed to assist young men in their preparation for the ministry, according to such rules as they may adopt."

A correspondent of the *Witness*, from whom we gather the above, says, "The reports of the various parishes were exceedingly encouraging and animating in their tone; and the members of the Convention, both clerical and lay, parted with the strongest feelings of assurance that a bright future is now opening for the Church in Maine."

Massachusetts.—The *Journal* of the late Diocesan Convention is before us. The points of chief interest in the proceedings were given in our columns at the time; and we refer to the document mainly for the purpose of giving in full the report from the parish of the Advent, Boston, believing that its statements will be specially gratifying to our readers:

Baptisms, (children 34, adults 13,) 47. Communicants added 60; died or removed, 19; present number, 351. Confirmed, none; the church not having been visited by the Bishop. Several of the parishioners have sought confirmation in other parishes of this Diocese, or in other Dioceses; but the number of them is not certainly known to the rector; and they are, doubtless, included in the reports of the churches where they have been confirmed. However, the greater part of the candidates for confirmation in this parish await their Bishop's compliance with the Canon on Episcopal Visitations. Marriages, 8. Burials, 29. Sunday-school: One Superintendent, (the Rector;) one lay Assistant; two Librarians; 21 Teachers; 127 Scholars. Offerings: on Sundays, $6331; on Fasts and Feasts, $1087; special, for the poor, $1058; other offerings, (including $520; the receipts of the Church Guild since its organization,) $615. Total, $9091. Of these offerings, $3501 have been appropriated to charitable uses within and without the Diocese. The fund for the building of a new church has been increased, during the year, by the sum of $1500. Its present amount is about $30,000. The course of the parish has been uninterruptedly prosperous. The number of parishioners, communicants and Sunday scholars has largely increased. The Daily service of Morning and Evening Prayer has been sustained, and the attendance upon it has improved. The Holy Communion has been celebrated on the first Sunday of every month and on every Festival. Sermons have been preached on all Sundays, Feasts and principal Fasts, twice weekly during Lent, and daily in Passion Week, excepting the evening of Maundy-Thursday, when the Holy Communion was celebrated. The Feast of the Innocents was observed with special commemoration by the children of the congregation. One hundred and fifty sermons have been preached in the church during the year, making an average of nearly three sermons a week. This frequency of preaching is almost a necessary result of the Daily service. A Church Guild has been formed, including, in distinct departments, men and women of the parish. It numbers at present, 78 members. Through its agency, a parish school has been commenced, and is now in successful operation, with two teachers and fifty three scholars. The Guild has acted most beneficially in systematizing and extending the charities of the parish.

In looking back upon the year, we have abundant cause for gratitude in view of the rich and peculiar tokens of the divine goodness to us. A deeper spirit of devotion appears among the parishioners; a more active zeal is displayed; good works, which are the life of faith, are increased; and a happy harmony and unity mark our course of quiet and healthful progress. We remain as we have ever stood, in the exact performance of all that the Church has prescribed, content with her ministrations, loving her faith, and abiding steadfast in her worship.

New York.—The corner-stone of a new church was laid at Greenbush, on Saturday, the 22d inst., by the Rt. Rev. the Bishop of INDIANA. On Sunday, the 23d, the Bishop preached at St. Paul's, Albany, in the morning, and at St. Peter's, in the afternoon.

Western New York.—The Annual Commencement of Hobart College, Geneva, took place on Thursday, the 20th inst. The exercises began on Sunday, the 16th, in Trinity church, at which time the Rev. Dr. HALE, President of the College, preached the annual sermon to the graduating class. On Monday and Tuesday the regular examinations of the classes were finished, and the annual meeting of the Trustees held. On Wednesday afternoon the White prize medal was awarded in the College chapel, to Mr. T. W. MIZNER, of Detroit, a member of the graduating class. At 5 o'clock, the Convocation was addressed by the Rev. WILLIAM A. MATSON, Editor of the *Gospel Messenger*. The address was a neat, clear, compact, and altogether manly performance, on the subject of "Christian Education." It drew from the House a hearty and unanimous vote of thanks, and a resolution requesting a copy for publication. At 8 o'clock in the evening, the Hermean Society was addressed by the writer of this notice, his subject being "The Uses of Literature." The proper exercises of Commencement-day were of a kind to encourage and animate the friends of the College. The graduating class numbered eight, all of whom took part in the exercises; and their performances, taken all together, were of a very high order, both in composition and delivery. The Salutatory was in Latin, by Mr. C. R. REMINGTON, of Manlius, and the Valedictory by Mr. T. W. MIZNER, of Detroit. We do not believe in particularising very much on such occasions; but the orations of Mr. S. H. HAMMOND, of Albany, on "The Basis of Civil Authority," and of H. H. BATES, of Albany, on "Architecture as a Fine Art," were deserving of special mention, for the ripeness of thought and study which marked them, as well as for the simple and unpretending earnestness with which they were spoken. The Master's Oration was by Mr. A. S. WHEELER, of Geneva, his subject being "The Teachings of History." This was an exceedingly creditable performance, evincing equal strength and rectitude of mind. We do not remember ever to have heard any thing in the same line uniting more of solid ability with less of pretence. Its brevity was the only fault we found with it. And generally, indeed, the exercises were characterised by a rare and happy freedom from flash and flam, showing that the students had been trained to habits of solid, temperate, Christian thought and sentiment.

A delectable excursion on the lake in the afternoon, and a large social gathering at the President's, in the evening, closed the specialities of the day.

The day of small things seems at length to be passing away with this Institution, and a dawn of much greater usefulness to be opening upon it. The class just graduated, we have seen, numbered only *eight*. The present Senior class, we understand, has *nine;* the Junior, *nineteen;* the Sophomore, *thirty*. We rejoice much in these tokens of prosperity; and we feel assured that with the present able, faithful, hard-working Faculty, among whom we need but mention the Rev. Drs. HALE, WILSON, and METCALF, the friends of the College will have their highest confidence amply justified.

We ought, perhaps, to add, that the site of the College is altogether charming. Geneva is deservedly reckoned among the very finest towns in the whole county. It is situated at the foot of Seneca Lake, a superb sheet of water about forty miles long, and averaging about two miles in width, and so deep as never to be frozen over. The College occupies by far the most beautiful part of the town, standing on an eminence overlooking the lake, and commanding a noble prospect. Nor are the social attractions of the place inferior to the natural. An air of intelligence, refinement, sobriety, and solid wealth seems to pervade the town. As for the surrounding country, we probably need not say that, in respect of soil and climate, it is among the finest in the world.

Virginia.—The Commencement exercises of the Virginia Theological Seminary took place week before last. The *Southern Churchman* of last week gives the following account of them:

The examinations of the Virginia Theological Seminary, and the High School, held last week, were well attended, and accompanied by the usual interest of these exercises. The Bishop of the Diocese and a number of clergy and laity were present. Much to our regret, indispensable engagements deprived us of the pleasure of attending these examinations, which, however, we have reason to believe were creditable to those who now manifested the results of a year's study, under faithful and competent instructors. We were present at the exhibition of the High School which was attended by a large audience and afforded, we are sure, great gratification to those present. We have never attended an exhibition of this kind on which the addresses were delivered with greater propriety, or where the exercises spoke more favorably for the character of the institution with which they were connected. The particulars must be deferred until next week.

Of the other exercises a summary is all that we can, in our present circumstances, attempt.

On Thursday morning the following essays were read by the graduating class of the Theological Seminary, in the chapel of the institution:

JAMES F. HUTCHESON, Diocese of Pennsylvania. The ground of our justification, not an inherent righteousness.

T. GRAYSON DASHIELL, Diocese of Virginia. The universality of the atonement.

CHARLES R. HOWARD, Diocese of Virginia. The right of private judgment.

JOHN D. POWELL, Diocese of Virginia. The dignity and excellence of the Christian ministry.

J. JULIUS SAMS, Diocese of Virginia. The unity of the human race not disproved by the Bible.

ERSKINE M. RODMAN, Diocese of Virginia. Holiness a requisite for the Christian ministry.

GEORGE E. THRALL, Diocese of Ohio. The clearness of Scripture.

W. COLVIN BROWN, Diocese of Massachusetts. The advantages of a Form of Prayer.

After the reading of the essays a sermon before the Alumni of the Theological Seminary was preached in the chapel, by the Rev. DUDLEY A. TYNG, from I Tim. iv. 6. *If thou put the brethren in the remembrance of these things, thou shalt be a good minister of* JESUS CHRIST." The subject was, the means of giving the greatest efficiency to the preaching of the Gospel by the ministry of the Protestant Episcopal Church, which was judiciously and profitably discussed.

In the afternoon of Thursday the closing exercises of the Theological Seminary for the session were held in the chapel. Diplomas were presented by Bishop MEADE, as President of the Faculty, to the gentlemen whose names are above given in connection with the essays. The annual address of the occasion was delivered by the Rev. Professor PACKARD, and the services closed by an address and the benediction by Bishop MEADE.

On Friday morning an ordination was held in Christ church, Alexandria, by the Bishop of the Diocese, the Assistant Bishop being present and assisting. Morning prayer was read by the Rev. J. PETERKIN, of the Diocese of New Jersey, the communion service and offices by Bishop JOHNS, assisted by the rector of the church and the Rev. J. PETERKIN. The candidates for ordination were presented by the Rev. W. R. BOWERS. The sermon was preached by the Rev. GEORGE H. NORTON, of Warrenton, from 2 Cor. iv. 7. *"But we have this treasure in earthen vessels."* The members of the graduating class, whose names have been given, were admitted to Deacon's orders, together with Mr. L. C. NEWMAN, who has been engaged at the Seminary for some months past in completing the preparations for the ministry, in which he has for many years been elsewhere engaged. Mr. NEWMAN is a Christian Jew, who has qualifications to render him efficient and useful in preaching the Gospel to his brethren according to the flesh, or to any of the German population of this country.

On Thursday evening, in Christ church, the annual missionary sermon before the Society of Inquiry on Missions of the Theological Seminary was preached by the Rev. DUDLEY A. TYNG, from the Acts of the Apostles, 22d chapter, part of the 18th and 21st verses. *"Make haste and get thee quickly out of Jerusalem, for I will send thee far hence to the Gentiles."* In the consideration of these words the following points were discussed and impressively urged:

1. Obedience to CHRIST requires us to give the Gospel to the heathen. 2. We must follow CHRIST, whose own example is in favour of Foreign Missions. 3. Regard to the honour of GOD demands of us to do everything in our power to bring the nations in subjection to Him. 4. The immense reflex influence of Missions should incite us to engage in and support them.

In addition to these services, St. Paul's and Christ church were opened for Divine service at other times during the week, and sermons were delivered by some of the visiting clergy. An interesting and profitable service was held in Christ church every morning at 6 o'clock, when, after prayers, exhortations were addressed to the congregation by Bishop JOHNS and others in attendance.

Although we cannot give more than a brief summary of the interesting features of this meeting, its importance renders it worthy of a more particular notice. There is evidence that the Theological Seminary of Virginia is constantly growing in the favour and confidence of the Church, and every year of its existence gives increased strength to its position. All that we see, and hear, and know of its course satisfies us that the confidence it has so widely inspired will not be disappointed. Its advantages for theological education, under its able and learned professors, in a situation peculiarly favourable to their largest development, render it an attractive point to many candidates for the ministry; and few who come to it remember their course but with pleasure and gratitude. The prospect is, that both its advantages and the numbers of those who enjoy them will go on increasing every year.

THE CHURCH ABROAD.

England.—We mentioned last week the renewed difficulties at St. Paul's, Knightsbridge, and the resignation of two curates. An official statement of facts in relation to the matter has been published, from which we derive the following.

On Sunday, [illegible] following notice was read from the altar, a[illegible] church doors:

With a view to [illegible] the Sunday service of this church, the Bishop [illegible] given his advice that the prayers and litany sh[illegible] read instead of being chanted or intoned. On the first Sunday of the month the mid-day communion will be plain instead of choral.

The choral service will in other respects be continued as heretofore. (Signed) ROBERT LIDDELL.

Great surprise was excited by this notice, and there was considerable difference of opinion as to what was the exact method in which divine service was to be performed. On Wednesday evening a meeting of the parishioners was held, at which the following address was unanimously adopted, and a committee appointed to collect signatures, and in other respects to carry out the views of the meeting:

To the Honourable and Reverend ROBERT LIDDELL, *M. A., Perpetual Curate of St. Paul's, Knightsbridge, with the Chapel of St. Barnabas thereto annexed:—*

The petition of the undersigned communicants and attendants at SS. Paul and Barnabas humbly sheweth—

That your petitioners have heard with deep regret, that, acting on the advice, if not command of the Lord Bishop of the Diocese, you have decided on changing in some particulars the mode of Divine Service in the parish church of St. Paul.

Your petitioners would humbly represent that such a course is at variance with the mode of administering Divine Service which has prevailed for the space of eleven years in the said church, and is therefore calculated to wound the feelings of nearly the whole body of communicants.

That your petitioners humbly refer you to your own pastoral letter of 1853, in which you say—"I believe that when the members of a congregation are trained up to the higher (viz. choral) service, they cannot, without detriment, be trained down again."

That your petitioners would further refer you to your several letters to the Lord Bishop of the Diocese, more particularly that bearing date May 8, also to a sermon preached in the parish church on the First Sunday after Trinity, and to your speech at the Dedication Feast of St. Barnabas', all of which your petitioners respectfully submit were calculated to inspire the fullest confidence that the services shall remain unaltered.

That, in conclusion, your petitioners would beg to assure you, that they approach you with the greatest affection for your person, and reverence for your office, and cannot resist stating their firm belief that these proposed changes are as distasteful to yourself as to your petitioners.

That your petitioners therefore humbly pray that you will be pleased to exercise your undoubted right as incumbent to celebrate Divine Service as hitherto.

And your petitioners will ever pray.

During Thursday evening and Friday morning upwards of 400 signatures were attached; and at a further meeting of the parishioners held in the evening of Friday, the late churchwarden in the chair, it was resolved that the above petition should be forwarded to Mr. LIDDELL, but that it should remain open for further signatures until next Saturday; and until, therefore, the signatures are complete, the committee do not expect a formal answer.

Mr. LIDDELL did not return a formal answer, but gave the best practical one he could, by monotoning the prayers on Sunday, and allowing full choral even-song at seven. The petition had received already more than 700 signatures, and still remained open. By his subsequent conduct of the services on Sunday, Mr. LIDDELL did not appear inclined to insist upon a course of opposition, and it remains to be seen whether the Bishop of LONDON will force him into such a position.

THE CLERGY of Hull have sent to Archdeacon WILBERFORCE the following pert acknowledgement of the challenge with which he answered their protest against the doctrines of his book on the Holy Eucharist:

You urge us to appeal to the "laws and tribunals" which the Church "has provided" to determine the question at issue between us. With all due respect for ecclesiastical laws, we cannot conceal from ourselves the fact that they are less definite than might be wished, and that the result of an appeal to them is consequently not always such as to commend itself to the approval of thinking persons.

Nevertheless, we shall be glad to see the case fairly tried in the archbishop's court, if it can be brought there. We are, however, surprised that you should attach the importance which you seem to do to a legal decision on doctrinal questions, after the manner in which you allowed yourself to speak in your charge of 1850, and again in that of the present year, on the judgment in the Gorham case. Though we would much rather see the question decided by the force of argument founded upon holy scripture (the ultimate authority in such a case), than see it brought into legal courts, whether civil or ecclesiastical, we entirely differ from you in the opinion that the doctrine of the *real presence in the elements* is an open question in the Church of England, in the same sense in which that of baptismal regeneration was declared to be so by the judicial committee of the privy council, and we have little doubt that your wish to obtain a legal decision upon it will speedily be gratified.

We tender you our sincere acknowledgments for having offered to put no impediment in the way of a legal adjudication of the case: your conduct in this respect forming, as we understand, a striking contrast to that of Archdeacon DENISON.

Signed, on behalf of the meeting, yours respectfully,
JOHN KING, Chairman.

The Rev. GEORGE WRAY, rector of Leven, and Rural Dean, has addressed a letter to the Archdeacon, expressive of his sorrow at the "violation of the rules and decorum of society" exhibited by the protesters, who have so far been led astray by their feelings as to forget their own position, and to lend an arm to break down the barrier of that deference to authority which is at once the teaching of the Gospel and the law of civilized life.

WE FIND, strangely enough, in the *Record*, a plea for division of the morning services. A correspondent of that print says:

It seems to me, after a thorough examination of the subject, that nothing can possibly be easier or more in accordance with all the Rubrics, than simply to sever Morning Prayer and Litany from the Communion Service, which never were intended to be used at one and the same service, but which are complete offices of themselves. There is no authority whatever for uniting these services together, and there is not the slightest difficulty in separating them. They each contain, moreover, a portion of Scripture selected both from the Old and New Testaments, so that both are in this very important point complete.

The *Guardian* observes on the same subject:

The present season of summer is a very proper time for urging in every quarter the necessity of this division. Sunday after Sunday, during the hot weather, are persons of weak constitution compelled to leave the Church in the middle of service, or stay away altogether. Where the sermons are long the evil is still more intolerable. Shorter and more frequent services are everywhere required.

A FESTIVAL to inaugurate the proposed Clergy College took place recently at the London Tavern. The company gathered together on the occasion proved their zeal for the object by something else than feasting and speech-making: a subscription of £2,779 was collected on the occasion. The College is intended to provide, at least in some degree, for the urgent necessities of that large and daily increasing number of clergymen who, from debility or old age, too often prematurely superinduced by over exertion in their sacred calling, are incapable of adequately performing their duties. The College is to afford a comfortable home to one hundred fellows, with power to increase their number. It is to consist, after the model of the ancient collegiate institutions, of dining-hall, library, and chapel, in which there shall be daily morning and evening service, with two rooms for each married or single fellow; and three rooms for a limited number, so that the widower or unmarried fellow may, in old age or infirmity, be solaced by the society and care of some relative or friend.

THE FOLLOWING from the *John Bull* is a specimen of what we feared was to be expected from the new Colonial Secretary. He begins promptly and zealously.

The Bishop of NEW ZEALAND is, at this moment, left without a shilling of income. On Friday week his Lordship had, at a general meeting of the Church Missionary Society, recommended the subdivision of his diocese, and announced his intention of appropriating the whole of the income derived by him from the Society £600 a year, towards the endowment of the new See. No sooner had he done so than, on Monday night, Sir GEORGE GREY, the new Colonial Secretary, announced the determination of Government to discontinue the annual allowance of £600 hitherto made to the Bishop by a vote of Parliament, which, with the contribution from the Church Missionary Society, constituted his income of £1,200.

The Hon. Secretary's attempt at exculpation in the House of Commons was far from satisfactory. The Colonial government, he observed, was competent to defray the Bishop's salary. Granted it is,—it would surely have been no more than decent regard for so eminent a servant of the Church to have some arrangement made for that purpose before cutting off the previous sources of income. So think we.

IN ACCORDANCE with the Queen's letter, several sermons have been preached in Canterbury cathedral, in behalf of the Society for the Propagation of the Gospel, one of which was by the Bishop of NEW ZEALAND. At a meeting held in the evening in furtherance of the same object, the Bishop of ADELAIDE made some interesting statements concerning the Australian Colonies; and the Bishop of NEW ZEALAND delivered an address of which we are glad to find the following interesting sketch:

His lordship expressed his gratification at visiting the metropolitical city, where that great prelate, the late Bishop of SYDNEY, was educated, and in whose cathedral his remains had found a fit place of repose. He entered into an eulogium of the character of Bishop BROUGHTON, who had treated him as a father would his son, on his first arrival at Sydney, on his way to New Zealand; so that he revered him as TIMOTHY might justly revere St. PAUL. He spoke of the energy of his character, the depth of his learning, his purity of motive, and the simplicity of his habits. He told the audience how the Bishop of SYDNEY had declared that he owed, under GOD, all his distinction to the good education he had received in the King's School at Canterbury. So was he led, not in any Popish spirit, like those who wore away the stones in adoration before the tomb of a haughty prelate, to visit the spot which was the place of burial of this holy man. He was also led to Canterbury by its being the place in which, by the agency of one of his dearest friends, had been founded the missionary college of St. Augustine's, the reservoir for the supply of the clergy in the fields of missionary labours in the colonial dioceses. He then proceeded to compare the circumstances of the mission of St. AUGUSTINE by GREGORY the Great, Bishop of Rome, to England, with those of his own diocese of New Zealand. As GREGORY in the slave-market of Rome had pitied the condition of the Angles, and desired to render them as angels, and sent a band of missionaries for their conversion from Saxon idolatry when the native British Church had been unable to stem the torrent of their conquerors' false religion, so SAMUEL MARSDEN had seen and commisserated the state of New Zealanders coming to visit the convict settlement of New South Wales, and formed plans for their conversion to Christianity. His name must ever be dear to Christian men (one of his grandsons was now at St. Augustine's, and another was one of the crew of his ship). He drew a contrast between a country prepared by missionaries for colonists, and one in which the colonist entered without such preparation, showing this difference between the present state of the originial inhabitants of Tasmania and New Zealand. He spoke of the obligation of colonial bishops to the metropolitan see of Canterbury, and trusted that the Church of Canterbury—clergy and laity, would prove a true mother to them, not a step-mother. His lordship briefly explained the objects of the Melanesian mission, the liberality of the people of Sydney, in providing the funds for a missionary ship, and his wish to give pecuniary support for all the other colonial dioceses, twenty-eight in number, as well as for his own. He stated that the work in his diocese had, in the first instance, been that of the agents of the Church Missionary Society. The Society for Propagation of the Gospel occupied the field of the colonies, and then of the regions beyond. The Church Missionary Society took in heathen where no colonists existed. He recommended both societies to their liberal support.

The Rt. Rev. speaker sat down amidst applause from all present. The meeting then separated, after receiving his benediction. £27 14s. 9¾d. was collected for the Society.

THE PARISH church of High Riding has been most thoroughly and beautifully restored, and divine service resumed within its walls.

THE ERECTION of Doncaster parish church is proceeding satisfactorily. The wall is now complete above the base, the mouldings of which are beautifully executed, as also the shafts of the deeply-recessed west entrance. The Forman chapel, on the south entrance of the chancel, will be very elaborately decorated, both exteriorly and interiorly, at the expense of Mr. W. H. FORMAN, of Pippbrook-house, Dorking, who is also a contributor of £1,000 to the general building fund.

THE CONFIRMATION of Lord AUCKLAND, late Bishop of SODOR and MAN, to the Bishopric of Bath and Wells, took place on the 1st inst. in the parish church of St. Mary-le-Bow, Cheapside. Few persons attended, although a rumour prevailed that some opposition would be offered to the Rt. Rev. lord's confirmation, on the ground of a presumed arrangement that no more episcopal translations should take place, except in the case of the two archbishoprics. This formed the basis of a protest against Lord AUCKLAND's election by the Dean and Chapter of Wells a few days before, and it was supposed that it might be renewed on this occasion. Prayers were read by the Rev. MARSHALL HALL VINE, B.A., the rector of the parish; and Dr. TRAVERS TWISS, the Vicar-General, having taken his seat in the middle aisle, Mr. DYKE read the royal mandate, the certificate of election, and other documents. Mr. BARBER, the apparitor, then took up his position in the centre of the church, and made a proclamation, which ended in the announcement, that if any one had any objections to Lord AUCKLAND's confirmation, he was to come forward and state them in due form of law. No one availed himself of this polite invitation, an acceptance of which subjects the objector to præmunire and all sorts of ecclesiastical pains and penalties. Lord AUCKLAND, who appeared to be suffering from an attack of gout, advanced to the table, and was sworn, and the ceremony of confirmation was brought to a peaceful close. His lordship's installation, or "enthronization," as it is sometimes called, in the cathedral church of Wells, will take place in the course of a few days, and he will then take possession of his see. Dr. POWYS, his lordship's successor in the bishopric of Sodor and Man, is expected to be consecrated in the course of the present month by the Archbishop of YORK, in whose province the diocese is situate.

THE QUEEN has contributed £500 towards the funds of the London Diocesan Church Building Society, recently instituted to provide for the fearful deficiency in the means of religious worship in the metropolis.

THE SIXTH anniversary of the consecration of St. Augustine's College was celebrated with the usual interesting services, and concluded with a dinner given in the evening by the Warden and Fellows.

THE BISHOP OF LONDON has laid the foundation-stone of the Clergy Orphans' Institution, on the site given by the Rev. Dr. WARNEFORD, at St. Thomas' hill. The Bishop observed in his address, that

They were indebted for the commencement of the present undertaking to a most Christian man, the munificent Dr. WARNEFORD; and he hoped that, even in this degenerate age, the necessary funds would soon be forthcoming for the conclusion of the good work. The present building in St. John's-wood had now become too narrow for the accommodation of the children, and it was intended that the new school should be used entirely by the boys. It was a site commanding a fine view of the neighbouring cathedral city, and its glorious minster, associated with so many recollections dear to English Churchmen; and therefore, it was a site admirably adapted for an institution so deserving as the orphan School was, to be fostered by the watchful care of the chapter of the cathedral, who both individually and collectively had shown themselves its friends.

THE CONVOCATION of the Province of Canterbury was further prorogued to the 20th of July.

OPEN-AIR PREACHING seems to be gaining favour. The *Sheffield Times* mentions the following instances of its practice.

The Rev. S. WALKER, one of the curates at Christ church, Hougham, after much deliberation and advice, has come to the determination, as he could not get the lower orders of his district to come to church, to go to them, to hold an open-air discourse in the road immediately under the Bowling-green on Sunday, at two o'clock in the afternoon.

Another clergyman, the Rev. W. WILKINSON, Incumbent of St. Mary's, Sheffield, has commenced open-air preaching on Sunday afternoons. The Rev. gentleman does not restrict his street-preaching to any one locality but holds a Service in any part of his district where he can obtain the ear of the largest number of those within his pastoral charge who are not in the practice of attending any place of worship.

A PETITION, signed by the Archbishop of CANTERBURY, the Bishop of LONDON, Archdeacon SINCLAIR, and 159 other clergymen, has been presented to the House of Commons, praying "that a law may be passed prohibiting the sale of intoxicating liquors in any portion of the United Kingdom during any portion of the Sabbath day."

THE HUMAN EYE.—The ever-mastering effect of the human eye over the lion has been frequently mentioned, though much doubted, by travellers; but, from my own inquiries among lion-hunters, I am perfectly satisfied of the fact; and an anecdote which was related to me by Major MACKINTOSH, proves that this fascinating effect is not confined exclusively to the lion. An officer in India having once rambled into a jungle adjoining the British encampment, suddenly encountered a royal tiger; the encounter seemed equally unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The gentleman had no fire-arms, and was perfectly aware that a sword would be no effectual defence in a struggle for life with such an antagonist. But he had heard that even the Bengal tiger might be sometimes checked by looking him firmly in the face. He did this: in a few minutes the tiger, which seemed preparing to take his fatal spring, grew disturbed, shrunk aside, and attempted to creep round upon him behind. The officer turned constantly upon the tiger, which still continued to shrink from his glance; but, darting into the thicket, and again issuing forth at a different quarter, it persevered for above an hour in this attempt to catch him by surprise, till at last it fairly yielded the contest, and left the gentleman to pursue his pleasure-walk. It may be easily believed he went straight to his tent at double-quick time.—THOMPSON'S *Southern Africa.*

A CLINCHER.—We lately spoke of the old lady who triumphantly pointed to the "Epistle to the *Romans*," and asked where one could be found addressed to the *Protestants?* The *Catholic Mirror* happily retorts by telling us of a negro Baptist at the south, who said to his Methodist master, "You've read the Bible, I s'pose." "Yes." "Well, you've read in it of one John the Baptist, hasn't you?" "Yes." "Well, you never saw nothing about no John the Methodist, did you?" "No." "Well, den you see, dere's Baptists in the Bible, but dere ain't no Methodists; and de Bible's on my side." We leave our good brethren of these sects to settle this knotty point among themselves.—*Banner of the Cross.*

Imperfect in original

WHAT IS A YEAR?

What is a year? 'T is but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.

'T is but a single, earnest throb
Of Time's old iron heart,
Which tireless now, and strong as when
It first with life did start.

What is a year? 'T is but a turn
Of Time's old brazen wheel,
Or but a page upon the book
Which death must shortly seal.

'T is but a step upon the road
Which we must travel o'er;
A few more steps and we shall walk
Life's weary round no more.

What is a year? 'T is but a breath
From Time's old nostrils blown,
As rushing onward o'er the earth,
We hear his weary moan.

'T is like the bubble on the wave,
Or dew upon the lawn,
As transient as the mists of morn,
Beneath the Summer's sun.

What is a year? 'T is but a type
Of life's oft-changing scene;
Youth's happy morn comes gaily on
With hills and valleys green,

Next, Summer's prime succeeds the Spring,
Then Autumn with a tear,
Then comes old Winter, death, and all
Must find their level here.

COMMUNICATIONS.

For The Churchman.

THE DIVINE PURPOSE IN THE ESTABLISHMENT OF THE CHURCH; AND MAN'S DUTY THENCE RESULTING.

It is the obvious sense of the Bible, that in establishing His Church, our Heavenly Father had in view the promotion of His glory, and the temporal, spiritual, and eternal good of men. To this end He has deposited with the Church, for its keeping, the true faith, which He has been pleased to embody in the Holy Bible; and His appointed means of grace for the souls of men, and of their instruction in the knowledge of true religion; and has committed to it the high trust and solemn obligation to be His faithful instrument in extending the benefits of the religion thus provided for our race.

That the Church was established for preserving the right knowledge of God in the world, is clearly set forth in Scripture. When Jehovah formally and solemnly entered into a special covenant with Abraham, and appointed circumcision as its seal, thereby choosing him and his posterity to be His Church, it was, that He should be their God, and they His people—that they should preserve the acknowledgment and worship of Him amidst the idolatrous nations of the earth. The same object is kept in view in the repetition of the covenant to Isaac and Jacob; and is particularly conspicuous in what is declared of the Church after its re-organization under the Mosaic polity. That God chose Israel, and manifested towards him, as His Church and people, such signal evidences of His power and love, to *make Him a name*, that is, to set up and maintain in the world the banner of His true religion,—is the pervading sense of the Jewish Scriptures. The peculiar privileges with which the Church was then blessed, by the frequent direct communication of the divine will, for the seeking of which there was a regularly appointed method; and by the visible manifestation of the divine presence; evince the same thing. Reformation from the many lapses into idolatry of which the Israelites were guilty, invariably involved the restoration of the order, rites, and ceremonies of the Church. When the prophets dilate on the excellence of the true religion, and foretell its more general prevalence, it is almost uniformly as connected with the Church, under such appellations as Jerusalem, the Temple, the Lord's House, Zion, and God's Mountain; and when they direct the people to the acquisition of religious knowledge, they refer to established means of religious instruction through the Priests and Pastors of the Church.

Thus, under the old dispensations, the truth and the Church were united by God's appointment. And under the new, it is very obvious that the Apostles did not preach a mere abstract gospel, or a gospel which could be perfected in its influences for truth and piety, by its effects on men considered merely as individuals. They established the Church as inseparable from the Gospel, and still to be the preserver and disseminator of true religion; and as furnishing a state of covenant-relation to God, and fraternal connection and communion with each other, without which Christians cannot have that kind and degree of personal piety which the Gospel requires. Union with the Church they represented as a divinely required profession of their cherishing, and a divinely appointed means of their maintaining, sound evangelical faith; and separation from her communion, as immediate schism, and a sure road to false doctrine, heresy, and apostacy.

Such being the teaching of inspiration, we do not wonder at the strong declaration of St. Paul, that the Church is the Pillar and Ground of the Truth. Its establishment was made by God an essential part of the truth: men can be in the truth only by being in the Church: their faith can be genuine evangelical faith, only when it so works by love of the Saviour, as to bring and keep them in His body the Church: the Almighty has not been pleased to make His truth independent of His Church—a mere abstraction, a thing existing in mere mental and spiritual yielding, or mental and spiritual working, and not including, as essential to its existence in the hearts of men, in its genuineness and integrity, its *practical adoption*, by walking in all the commandments and ordinances of the Lord, and therefore being true and faithful members of His Church: He established His Church, and gave His truth to it, that that truth might thus be sustained in the world: the Church, in the purity and integrity of its existence, the essentiality of the deposit of the evangelical system of faith and piety committed to it, and the instrumentality with which it is honoured in the great work of effecting, for God's glory, and man's welfare in time and eternity, the Gospel's gracious purpose and end; is itself a part of "the great mystery of godliness." It is indeed a part on which the whole is made by God to depend, under Him, for doing its stupendous work of grace, mercy, and truth. Hence the ineffable honour done to the Church by Christ's making it the fulness of himself;* thus clearly showing that even in the divine character in which He "filleth all in all,"* He is pleased to make the Church essential to His own completeness as man's Redeemer and Saviour—that without which His revealed plan for man's redemption and salvation cannot be carried out. "This is," indeed, "a great mystery:" but what else than mystery can a sound and virtuous intellect expect in a matter so far transcending human comprehension, as God's dealing with sinners against His essential holiness and justice, as with beings reconciled to Him, justified by Him, and to be admitted to the eternal enjoyment of His grace and favour, without any slight cast upon His holiness and justice? All that relates to the connection between "Christ and the Church" must be "a great mystery."* Let the Christian, meekly renouncing all vain thoughts and speculations on the subject, receive the gracious revealed truth, that the Church is Christ's appointed agent for sanctifying and saving the world; without which He has not been pleased to reveal any medium through which "the mystery of godliness" is to do its work in the sanctification and salvation of mankind—in promoting those best interests of man here, and that eternal salvation hereafter, for which the Gospel was graciously given.

In accordance with this evangelical view of the Church, its several branches, called also Churches, are termed in the Revelation of St. John, "Candlesticks," as holding, for its diffusion, the light of the glorious Gospel; and our Lord calls His disciples "the light of the world"—a proposition true only, in its full sense, of *Him*; but true of *them*, by reflection from Him, if they are honest and faithful members of His Church.

The Church is "the pillar and ground of the truth," inasmuch as it pleased God to establish it for the purpose of giving to it His truth—laying His truth upon it, as His instrument for its preservation, its being upheld, its being to be found in its integrity by all nations, its being to be kept for all ages. B. T. O.

[To be Continued.]

* Ephesians i. 23.

* Ephesians v. 32.

For The Churchman.

Mr. Editor: *Dear Sir:* Although not a physician, I read with no ordinary feelings of pleasure your vindication of the medical profession from the stale slanders which now and then come from those whose education and opportunity of observation ought to teach them better. That the study of the structure of man tends to make men materialists and infidels, is one of those maxims that men take for granted to be true, merely because of their antiquity, and because they have always heard them, and never stopped to examine into their truth. In times when all knowledge, except what came through the channel of the Church of Rome, was held to be heretical, it was to be expected that men who devoted their time and energies to studies out of the Church should be looked upon with a jealous eye. But it is strange, now, when anatomy and physiology are incorporated in the studies of every highly-educated man, that any but the unlearned should repeat a long-refuted and exploded slander against a profession which ranks highest in human art, both as a scientific study and for its humane objects. It is not my purpose, however, to discuss this subject; I merely wish to point to a remarkable illustration of the truth of a portion of your remarks, brought under my observation only a few days after reading them. I refer to the deplorable accident of the fourth of July on the Baltimore and Susquehanna railroad. I wish also to make a suggestion which that horrible scene brought to my mind.

Immediately that it was known that there had been an accident, and that fellow-creatures were suffering and dying, the physicians within riding-distance were promptly on the spot, to render aid in preserving life and alleviating pain, by setting limbs, dressing wounds, and superintending the removal of the wounded. This was not, as they might say who speak slightingly of those whose aid they are most clamourous for in their own sufferings, for the sake of a fee; for, the work—on the sultriest of days and at a distance from water—work long-continued and of the most laborious kind, was performed for persons utterly unknown to them, whose names they did not even stop to inquire, and whom they never expected to see or hear of again. Moreover, when it was suggested, afterwards, that the railroad company could be made to pay them for their services at the place of the disaster, the suggestion was not, at least by those whom I have seen, for a moment entertained. They declined to seek pay for services prompted only by feelings of humanity.

My visit to the ground was not to gratify an idle curiosity or to moralize, but while engaged in assisting the dying and wounded or in removing the dead, I could not but think how acceptable would be the services of the physicians of the soul; the labours of those who profess to be engaged only in a work of love and for the sake of love. I am far from wishing to make any comparison between the medical and the clerical professions, but might it not as naturally occur to the clergy, that in the agony of *mind* which such an accident occasions, there is need of men to *talk* kindly, as well as to *act* kindly,—for which the actors have no time,—to sympathize, to soothe, to direct the thoughts of the wounded heavenward, before the supervening fever shall send them delirious to meet their God.

There are more clergy of the different denominations (though none of the Church,) in the neighbourhood than there are physicians; and had they been as prompt to lend their aid, I know that their services would have been as acceptable. I speak from actual knowledge; for I could not refrain from occasionally ceasing from my labour to sit by a sufferer and converse with him, and I had ample evidence of the thankfulness with which my efforts were received; especially on the part of one poor man, whose moments of consciousness were none too many to prepare for the change that three days brought upon him.

The suggestion, then, that I wish to make—to which I am prompted by the advice of a clergyman, a near friend, a pious and a practical man, is, that the clergy be as prompt to repair to the scenes of disaster as the physician. Actual observation convinces me that there is nothing impracticable or visionary in the suggestion; and it cannot but increase respect for the profession, when the world sees the self-denial and manifest disinterested exertions of its members. H. O.

Baltimore county, July, 1854.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. V.

Let us cast off whatsoever hindereth, entangleth, or burdeneth our flight, until we attain that which satisfieth; beyond which nothing is: beneath all things are. —St. Augustine, *in Psal. lxxvi.*

There is light without darkness; joy without grief; desire without punishment; love without sadness; satiety without loathing; safety without fear; health without disease; and life without death.—St. Gregory, *in Psal. vii Poenitent.*

O miserable condition of mankind, that has lost that for which he was created! Alas! what hath he lost? and what hath he found? he hath lost happiness for which he was made, and found misery for which he was not made: what is gone? and what is left? that thing is gone, without which he is unhappy; that thing is left, by which he is miserable: O wretched man! from whence are we expelled? to what are we impelled? whence are we thrown? and whither are we hurried? from our home into banishment; from the sight of God into our own blindness; from the pleasure of immortality to the bitterness of death: miserable change! from how great a good, to how great an evil! ah me! what have I enterprised? what have I done? whither did I go? whither am I come?—Anselm, *in Protolog. cap.* 1.

Ah! sweet Jesus, pierce the marrow of my soul with the healthful shafts of Thy love, that it may truly burn, and melt, and languish, with the only desire of Thee; that it may desire to be dissolved, and to be with Thee; let it hunger alone for the bread of life; let it thirst after Thee, the Spring and Fountain of eternal light, the Stream of true pleasure; let it always desire Thee, seek Thee, and find Thee, and sweetly rest in Thee.—St. Bonaventure, *Soliloquy, cap.* 1.

In most quarrels there is a fault on both sides.—*Anon.*

Would you be happy? Be lowly. The mere possession of a meek and quiet spirit is in itself a rich blessing; and it is so because it unites the soul with the precious grace which flows from the "river of God that is full of water." Blessed are the meek.—*Anon.*

For The Churchman.

IOWA ELECTION OF BISHOP.

I perceive that the late election of a Bishop for Iowa is exciting some attention in the Church. Indeed the election of a Bishop at any time is an event well calculated to create interest among Episcopalians. I hope that it may turn out that Dr. Lee may be consecrated Bishop of Iowa, not that I know anything favourable as to his Churchmanship; indeed I suspect that now at least, and before his brow is pressed with the mitre, he is *not a jure divino* Episcopalian. I very much question, from the signs of the times, whether for many years to come, we are to have true catholic Churchmen, or men of the principles of Seabury, Hobart, and Whittingham elected Bishops in any new diocese. It is believed that certain *influences* have had their "terrapins planted" in the long grass of Iowa for a short time back, to beat any man for Bishop whose principles might be contrary to the *latest fashions of Evangelicalism*.

Perhaps some of your readers never heard the story of the stag and the terrapin running a race, and of the terrapin beating the stag? Well, it is as follows: A fine stag was one day reposing in the shade and viewing his beautiful proportions and glossy skin reflected in a brook which flowed at his feet, when suddenly he perceived crawling near him a miserable land-tortoise or terrapin. The stag looked with great contempt upon the ugly terrapin, and straightway commenced a jest upon the speed and agility of the humble-looking creature at his feet. The terrapin most provokingly, however, declared that he could outrun the stag, and finally, by most aggravating language and banter, induced the stag to make a race with him. The day for the race arrived, and all the inhabitants of the region round about collected to witness the very funny race. For judges, an ass and a mule were appointed,—the race was run, and the terrapin was declared the winner. It may be well imagined how mortified the stag felt at such a result; he was of course not satisfied, and demanded a committee of investigation. The investigation was had, and the committee decided against him. The following is a copy of the report of the said committee, duly signed:

"The committee appointed to investigate the matter of the race lately had between the stag and the terrapin, would now most res[illegible]

"That the manner o[illegible] in this wise, to wit: that the terrapin [illegible] judge's stand was the identical terrapin [illegible], and that he really did get to the end of the race before the stag did. That the race was run through and over a prairie covered with grass. But they state that the principal terrapin had about a hundred other terrapins just exactly like himself to help him. That these terrapins were stationed at very short distances from each other and concealed in the grass, and making an almost continuous line from the starting-point to the out-come. That the stag very nimbly started off with the first terrapin, and making one or two bounds, stopped and looked back, calling to the terrapin—'Where are you now, Mr. T?' Just then he was a little surprised to see the same terrapin, as he *supposed*, ahead of him, and answering—'Here I am, Mr. S.' Of course it was one of the *planted* terrapins which was now ahead. The stag jumped forward and soon passed his antagonist, stopped again, and again tauntingly called out—'Where are you now, Mr. T?' But again his supposed antagonist, but another of the planted terrapins, answered ahead—'Here I am, Mr. S.'

"This kind of running and looking back and stopping to inquire *where* his antagonist *was*, occurred some dozens of times, and the principal terrapin, who had his name cut on his belly to identify him, having only a few feet to run, being stationed at first near the end of the race, got out before the stag—so the terrapin hath beaten the stag fairly and won the race. All of which is respectfully submitted by your committee, who cannot close this report without expressing their very great admiration for the wisdom of the terrapin herein displayed.

"Ground Hog, O'Possum,
"Weasel, *Committee.*"

I would respectfully recommend to the several Standing Committees and other ecclesiastical authorities, the above report, as a model for their imitation in the examination of Dr. Lee's election papers.

But seriously, Mr. Editor, what right have Churchmen to object to the consecration of Dr. Lee, now after his election. The anti-Church party planted their terrapins, everybody knows it, beforehand, and the result was to have been expected. A Layman.

LIMITATION OF PRIVATE AUTHORITY.

Many parties in the present day hold that God has left every man in the matter of his own salvation to his own judgment. If this view be correct, the system and practice of Christianity must be rejected as a Divine revelation. But God has not left the means or the terms of salvation to any man's own judgment; He has Himself for ever determined them by His own Almighty will, and every man not accepting them is lost. I admit that God leaves the acceptance or rejection of them to individual option, but beyond this freedom, no one has or can exercise any power. The experiment, if I may so call it, of private judgment as to the essentials of real religion was tried by the heathen world for four thousand years, and resulted in the total loss both of spiritual truth and practical morality. Upon non-essentials the Almighty leaves our consciences at liberty, but on essentials of salvation He has by the incarnation of His Son and the revelation of Christianity for ever disallowed human opinion or judgment, and delivered a final, an immutable decision on the subject. The acceptance of this revelation, as the only true religion, being decisive of the only conditions of acceptance with the Almighty, constitutes that act of volition upon which the Scriptures lay so much stress as the primary difference between a Christian and an infidel, between the man that can be, and the man that cannot be saved. Let any rational being ask himself whether, when God has pronounced such and such things to be indispensable to the salvation of the soul, he, His creature, has any right after such declaration to say that these very things may be dispensed with as *not* necessary to salvation. I do not here discuss what is essential or non-essential to salvation. All Christians admit that there are certain truths revealed by the Almighty through Jesus Christ, which must be thoroughly believed by every person to whom they are propounded before such person can be saved. Let a Christian, then, decide according to the best of his private judgment—(for so far he is not only permitted, but commanded to exercise his reason)—aided by the analogy of the Scriptures and the Catholic evidence of the Church what these essential articles are; let him write them down as the positive declarations of the Almighty; then let him calmly judge whether within these essentials, so declared and so accepted, he can upon any principle of sense and reason have any right in any degree to exercise his own "private judgment." Does not right reason immediately exclaim that his admission of them as the Divine essentials of truth removes them from his further judgment. Admit them to be from God; that admission from that time forth forbids the exercise of human reason upon their truth and essentiality. The real question, then, of the right of private judgment is involved in and must be decided by the higher question of what are the essentials and non-essentials of the Christian faith. This, in fact, is the question at issue between the Church of Rome, the Protestant Dissenters, and the Church of England. I ask, for instance, a Papist, how many articles of faith he holds to be essential to salvation? He enumerates such a number; the Anglo-Catholic such a number, being fewer; the Ultra-Protestant such a number, being fewest: *prima facie*, the Romanist's is the safest, the Ultra-Protestant's, the freest judgment; but the three admit that, whether they hold more or less articles for essentials, within those articles they abjure self judgment. An opinion prevails, that the question at issue in the Reformation of our Church was the *absolute* right of private judgment; this notion is quite erroneous; neither party appealed to individual authority in its human capacity: the individual authority of the Pope, to which the non-reformers appealed, was held by them to be Divine, not human. The question was one of essentials and non-essentials, which is still, and always will be, the only real *lis* amongst Christians. Though the extent and limitation of the right of private judgment was, as far as the Churches of Rome and England are concerned, decided in great measure at that period, yet neither party, nor yet the founders of the Protestant sects that rose into existence after our cessation of communion with Rome, ever thought of the possibility of any *absolute* right of private judgment, to concede which would be to concede the absolute right of doing away with all essentials, and of denying Christianity *in toto*. A clear view of this subject would contribute to soften the acerbities between religious parties mutually jealous of the tendencies of each other's principles. As an Anglo-Catholic, for instance, it may be my duty to request a Roman Catholic to examine and consider whether he has not added to the faith, as doctrines essential to salvation, articles never imposed as such by our Lord and His Apostolic Church; but, as long as he conscientiously believes such doctrines to be essential, I should not be justified in condemning him within such doctrines for the resignation of his private judgment to what he acknowledges as Divine authority. As long as he retains such a faith, he must necessarily, as a reasonable and religious being, submit his judgment to God's. So again, it may be my duty to reason with an Ultra-Protestant as to whether he has not taken away, as non-essentials, doctrines which our Lord and the Apostolic Church ordained as essential to Christianity; but, until he is convinced of this, I should not be justified in condemning him for the exercise of his private judgment on points which in his present state he conscientiously believes to be within its proper and permitted province. Now the Roman Catholic must grant that beyond what he holds as the essentials of the faith, he admits the right of private judgment: whilst the Ultra-Protestant must concede that within what he holds as essentials, he disavows and rejects it. In these and in all similar cases, the question is not one of absolute, but of comparative right of judgment, of more or less according to the more or less number of articles laid down to be essential. But all Christians concur, that in Christianity there are essentials: some may hold less, some more, necessary to be believed and accepted as eternal truths revealed by the Almighty; all Christians, therefore, concur in a certain limitation of private judgment: all pratically pronounce an *absolute* exercise of individual judgment tantamount to an absolute absence of all faith. And so, in fact, it is: and the question between Christians and the infidel, as to whether there are *any* essentials, is distinct in character from that between even extreme parties among Christians themselves, of how many or how few, these essentials are. As a Christian, I conclude the Church of Christ to have been expressly established to maintain and make known the knowledge of this essential faith. I admit that it is open to every man to receive or reject its conditions, with, however, the certainty of inevitable consequences attached to such acceptance or rejection; but I cannot admit that God leaves the way, the means and terms of this salvation to any human judgment whatever; nor, therefore, that beyond the acceptance or rejection of the Gospel, God has left man in the matter of his own or other's salvation to his own private judgment. Rightly considered, the infinite mercy of such a proceeding is evident to such as are cognizant of the history and nature of the human mind; nor will our gratitude for revelation be diminished by the reflection that in reposing implicitly upon it we exercise the loveliest faculty of the soul—faith in the truth and goodness of God—the confidence of the creature in the verity and veracity of its Creator.—Morgan.

Bishop Selwyn in May-Fair.—After an uninterrupted sojourn of many years in his distant diocese, the Bishop of New Zealand is once more amongst us, preaching in our Metropolitan and University churches, and last week at Eton, at the consecration of one which stands over the scene of some of his earliest ministrations. Does he, we feel tempted to inquire, when he contrasts this great city, its ceaseless round of toil and pleasure, itself the very centre and hearts-core of European civilization, with those infant towns over whose interests he watches with an anxiety more tender than that of founder or of colonizer; or, again, when on the banks of the Cam or of the Thames, he revisits those classic haunts which must have known the early aspirations of his boyhood and his manhood; does he for one moment regret that his lot is now cast for life in other and less favoured scenes? We think not; at least, if we may judge from the tone of an address which he delivered, not to New Zealand chiefs in his native Diocese, but to a congregation rustling in silks and satins in the centre of May-Fair. To them he spoke of the evil influences of unsanctified wealth; he reminded them that some listening to him possessed perhaps more in their own private resources than the whole revenue of all the Colonial Churches; that the position which they occupied now with respect to their distant colonies was similar to that of the citizens of the Roman Empire when Britain was itself savage and heathen; and that the history of the world was but that of nations nurtured in barbarism, advanced to civilization, and at length corrupted by wealth and degeneracy; and he almost repeated Mr. Macaulay's prediction, that at some distant period the traveller from New Zealand should take his stand on a broken arch of London-bridge to sketch the ruins of St. Paul's.

We believe that Bishop Selwyn's warning was needed, and we can well understand how strangely our vast accumulations of private wealth, for mere purposes of luxury, must contrast in his eyes with the pitiful necessities of the needy Colonial Churches; but we must venture to remark that the history of this world is not merely that of the rise and decline of empires. There is one over-ruling Providence directing the destinies of man, and making each generation subserve in its turn to the good of its successor; so that, like the runners in the Grecian torch race, they hand on the light of knowledge and of science (ever increasing) to the end of all things. It may be said of us, in the words of the poet, that we are—

"Heirs of all the ages in the foremost ranks of time."

How true, indeed, is it that not in vain for us, nor the Christian world generally, have the Greek philosophers lived and thought; not in vain did Alexander in the lust of conquest spread over the East that language in which the Gospel was to be there first published; not in vain had the conquerors of the world bound together all nations in the unity of their iron rule; when along the mighty highways which then connected east and west, north and south, amid the subject nations which then owned the laws, the language, the civilization of Rome, God's message flew with the speed of lightning, so that, before the close of the Apostolic age, it was known in some sense even to the end of the world. Nor would in vain the Anglo-Saxon race have circumnavigated the bounds of the earth, even if men like Bishop Selwyn were not found to bring in the isles of the Pacific to the obedience of Christ. He is, indeed, a man wonderfully fitted for that great work to which he has been called. His character is one of singular weight and force, the very type of our English nature—active, practical, and enterprising; not, as is too often the case, in the things of this world, but in the service of religion and the Church. In his presence we breathe the air of his own Melanesian mission, free and life-giving, and seem to watch him, the sailor-Bishop, as he glides in his pinnace through the innumerable islands of the Southern Ocean. He is, indeed, the "Apostle of the Pacific," the man of this age perhaps the best fitted to plant the Gospel in those hitherto un-evangelized regions. Of him the Church of England has in truth reason to be proud as of one of the most active and at the same time most devoted of her sons.

Nor, whilst she owns her deep obligations to the zeal and enterprise of characters like his, would she detract aught from the respect due to profound and learned theologians within her pale. The learning of a Hooker, the enterprise of a Selwyn, are talents of a different order, but they are devoted to a similar end, and help forward the same great work. The deep foundations of the sacred edifice are indeed laid by the efforts of both; but, whilst it is the task of the latter to rear the solid buttresses which are the support of the outward and material fabric, the beauty of the inward building, its harmony, its fair design and proportions, may be not inappropriately described as the work of the former.—*English Churchman.*

Ordinances.—The prevalent inclination of the present day, with reference to the ordina ces of the Church, is to dwell exclusively on the recipient's province in them, throwing aside the higher consideration of their being God's own media of strength and grace to sinful souls in need of the spiritual aid therein and thereby received. I consider this view not far removed from "trusting in our own righteousness for salvation." Most necessary it is, that whenever we draw nigh the Throne of Grace, it should be, as the Church commands, with pure hearts." As necessary is it that we should remember that God's ordinances do not derive their power *from* our hearts, but from His Spirit descending through them *into* our hearts. I know nothing more beautiful than the circle of holy ordinances, which forms, as it were, the divine cestus of the Bride of Christ on earth. "God is in all her palaces." But they constitute a unity: one taken away, the body is dislocated; and it is because one or two are neglected or obscured that others are not, in their true sense and reference to the whole system, embraced and appreciated. How, for instance, can the appropriateness of the solemn wording of our Baptismal Service be rightly understood, unless the child be born in holy marriage, the type of the great mystery between Christ and His Church? How can our Marriage Service, its vows and blessings, be truthfully administered, except to communicants? How can the Communion be administered, except to those that have been rightly confirmed and baptized? and how can any be rightly baptized and confirmed, except in the Church? So it is, that when one positive ordinance of the Church is omitted, the rest are misinterpreted or maladministered, the lack of God's grace conveyed in that ordinance runs through a man's whole existence. For what, in the judgment of God, is birth without baptism, concubinage without matrimony, maternity without the Church, education without confirmation, life without the Eucharist? Take away God and the soul's part from these things; take away baptism, confirmation, holy wedlock, the Eucharist, Church vows and duties; leave only birth, education, concubinage, maternity, physical life—to what do you reduce the world, to what do you reduce the spirit of man, to what do you reduce his membership with Christ, his relationship to God? Is he not once more a heathen in the wilderness, an outcast from God and heaven? That is, in fact, the only sound state of a Christian people, where these and such like sacred ordinances of God are sacredly by man observed; where there is no concubinage without marriage, no birth without baptism, no education without confirmation, no life without communion with the True Life that came down from heaven, no maternity without both the sanction and thanksgiving of the Church. It is the observance of God's ordinances that brings down God's grace and blessing upon our souls.—Morgan.

Stephening.—An ancient custom existed in the parish of Drayton Beauchamp, called Stephening, a brief notice of which may not only be amusing, but may elicit some evidence as to its origin, which at present is totally unknown in the neighbourhood. On St. Stephen's Day all the inhabitants used to pay a visit to the rectory, and there assert their right to partake of as much bread and cheese and ale as they chose at the rector's expense. On one of these occasions, as tradition states, the then rector, being a penurious old bachelor, determined to put a stop, if possible, to this rather expensive visit from his parishioners. Accordingly, when St. Stephen's Day arrived, he ordered his housekeeper not to open the window-shutters or unlock the doors of his house, and to be perfectly silent and motionless whenever any person was heard approaching. At the usual time, the parishioners began to cluster about the house. They knocked first at one door, then at the other, then tried to open them, and on finding them fastened, called aloud for admittance. No voice replied; no movement was heard within. "Surely, the rector and his housekeeper must be both dead!" exclaimed several voices at once, and a general awe pervaded the whole group. Eyes were then applied to the key-holes, and to every crevice in the window-shutters, when the rector was seen beckoning to his old terrified housekeeper to be still and silent. A simultaneous shout convinced him that his design was understood. Still he consoled himself with the hope that his larder and cellar were secure, as the house could not be entered. But his hope was speedily dissipated. Ladders were reared against the roof, tiles hastily thrown off, half a dozen sturdy young men entered, rushed down the stairs, and threw open the outer doors. In a trice a hundred or two unwelcome visitors rushed into the house, and began unceremoniously to help themselves to such fare as the larder and cellar afforded; for no special stores having been provided for the occasion, there was not, of course, half enough bread and cheese for such a multitude. To the rector and his housekeeper that festival was converted into the most rigid fast-day they had ever observed.

"After this signal triumph, the parishioners of Drayton regularly exercised their 'privilege of Stephening' till the incumbency of the Rev. Basil Woodd, who was presented to the living a. d., 1808.

"Finding that the custom gave rise to much rioting and drunkenness he discontinued it, and distributed instead an annual sum of money in proportion to the number of claimants. But as the population of the parish very greatly increased, and not considering himself bound to continue the practice, he was induced about a. d. 1827, to withhold his annual payments. For some time after, however, the people used to go to the rectory for the Stephening money, but were always refused.

"In the year 1834, the Commissioners 'appointed to inquire concerning Charities,' made an investigation into this custom, and several of the inhabitants of Drayton gave evidence on the occasion; but nothing was elicited to show its origin or duration, nor was any evidence produced to prove that the rector was legally bound to comply with such demand."—*Records of Buckinghamshire.*

Pastoral Firmness.—A priest of the Church who does his duty firmly and judiciously soon acquires a healthy influence over his parishioners; they identify themselves with him, and grow old together in guidance and obedience. In instances of this kind parishes are proverbial for order and sound morality.—Morgan.

Imperfect in original

THE HOUSEHOLD DARLING.

Little Ella, fairest, dearest,
Unto me and unto mine—
Earthly cherub, coming nearest
To my dreams of shapes divine!
Her brief absence frets and pains me,
Her bright presence solace brings,
Her spontaneous love restrains me
From a hundred selfish things.

Little Ella moveth lightly,
Like a graceful fawn at play,
Like a brooklet running brightly
In the genial smile of May;
Like a breeze upon the meadows,
All besprent with early flowers;
Like a bird 'mid sylvan shadows,
In the golden summer hours.

You should see her, when with nature
She goes forth to think or play,
Every limb and every feature
Drinking in the joy of day;
Stooping oft 'mid floral splendour,
Snatching colours and perfumes:
She doth seem so fair and tender,
'Kin to the ambrosial blooms.

Sweet thought sitteth like a garland
On her placid brows and eyes,—
Eyes which seem to see a far land
Through the intervening skies;
And she seems to listen often
To some voice above the spheres,
Whilst her earnest features soften
Into calmness, 'kin to tears.

Not all mirthful is her manner,
Though no laugh so blithe as hers;
Grave demeanour comes upon her
When her inmost nature stirs.
When a gentle lip reproves her,
All her gladsome graces flee;
But the word "forgiveness" moves her
With new joy, and sets her free.

Should a shade of sickness near me,
Then she takes a holier grace;
Comes to strengthen and to cheer me
With her angel light of face.
Up the stair I hear her coming,
Duly at the morning hour,
Sweetly singing, softly humming,
Like a bee about a flower.

Good books wake ecstatic feelings
In her undeveloped mind;
Holy thoughts, whose high revealings
Teach her love for human kind.
Music thrills her with a fervour,
Like the songs of seraphim;
May bright spirits teach and nerve her
To partake the perfect hymn.

God of Heaven! in Thy good seeing
Spare this darling child to me,—
Spare me this unsullied being,
Till she brings me close to Thee.
Unseen angels, bless her, mould her
Into goodness, clothed in grace,
That on high I may behold her
Talking with ye, face to face.

—John Critchley Prince, a working man in England, a weaver.

FOR THE YOUNG.

THE COBBLER OF HAMBURGH.

On a fine summer's evening, as crowds of artisans were passing along the streets of Hamburgh, to drink coffee and to hear the music at Elb Ernholung, or Altona, a shoemaker was busy cobbling his shoe beneath an awning near his door. Above his head was a starling, which sang and chattered, and seemed to keep up a busy talk with its kind possessor,—now turning his head and looking down upon his bald pate with a most curious eye, as a master would watch and examine an apprentice at his work; and then, as if quite satisfied, would ruffle his feathers, fly up to his perch, and pour forth every note, and bit of song, and witty saying which he had learned, to the great delight of old Hans the cobbler. "*Ach! du lieber Vogel!*" Hans would say, half aloud—"thou art a happy bird and well provided for; and why should not I be a happy Christian with such mercies?"—and he would begin to sing one of his fine old German psalm tunes.

While thus engaged on the said evening, hardly looking from the large shoe before him, and heedless of the crowded street, a young man who was passing by stopped and addressed him, saying, "Well, friend—beg pardon—but you seem a merry fellow!" The person who thus spoke had the look and dress of a student. His features were dark and sombre, with the full black eye, the high nose and rather sallow skin which marked the descendant of Abraham. Hans looked up to him and replied with a cheerful voice, "Merry—to be sure, I am right merry, my brother; and why should I not be so?" "All are not so!" replied the student, with a sigh and a shrug of the shoulders. "Why should you not? you asked," continued the student. "I would reply, that your own poverty might afford a sufficient cause for sadness in you. But you have no living thing, I suppose, to take care of, but the bird up there, who seems, by the way, to be as jolly as yourself." "And why should he not be merry? my little speckled breast!" said Hans, chirruping to his starling. "But he is not all my family, young man; for I have a wife and seven children to provide for with these hands; but you see I can sing at my work."

The student was silent; and he began to think of all the sorrow he had experienced in the midst of books and literature; and, in spite of having youth and health on his side, with fair prospects of success in the world; yet, he knew not why or how, a sadness like the pall of the dead often rested on his spirit; and questionings from the endless future and from beyond the grave came to him in his solitary hours, to which he could give no answer; and he had no peace from thoughts of God, when he had any thoughts of Him at all; and he knew not Jesus Christ. *He was a Jew;* and felt that for his soul all old things had passed away, but nothing had as yet become new! And so while in one of his gloomy moods, and when on his way to seek some repose from the music, and enjoyment from the company in the public gardens, he was arrested by the busy and happy cobbler, and by a sudden impulse was induced to address him, in order to discover from what source one so poor, and yet so contented, drew his happiness.

Again resuming the conversation, he said, "I confess, friend, I *am* surprised to see a poor artisan like you so cheerful." "Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest." "It may be—it may be," said the student with a smile; "I must have heard of, though I have forgot, thy name in the exchange, or heard of the sailings of thy ships, or when in the bank." "Enough," said Hans, "thou hast confessed thy ignorance of me!"—and then stopping his work, laying his hands on the student's arm, and, looking at him with an expression of countenance from which all fun was banished, he said calmly and solemnly, "Stranger, I am not poor. Don't pity me—envy me; for be it known to you that I am *a King's son!*"

The student started—made a low bow—and departed. "Poor fellow—poor fellow!" he muttered to himself. "And art thou happy only because thou art mad?—and art thou able to rejoice only because all realities are to thee dreams, and all dreams realities? I have sought strength and comfort at thy mouth in vain?"

A week passed and again the student traversed the same street; and there, in the old place, was Hans, busy as ever in his cage. The student, as he passed him, took off his cap, and said, "Good evening to your royal highness!" "Halt, friend!" cried Hans, with a cheerful, but firm voice, "and come here to me for a few minutes. I am glad I have seen you again. You left me abruptly t'other evening. I suppose you thought me mad. But I am not so; but in sober earnest. I tell you again, I am a King's son; and when you interrupted me I was singing a song about my kingdom. Would you like to hear it?" "Surely, if it pleases your royal highness," replied the Jew, with a benevolent smile, and anxious to gratify his strange acquaintance, whose insanity he never doubted.

Hans, having provided a seat for the young Jew, began to sing a hymn on "Thy Kingdom Come;" and when it was finished, perceiving that it was listened to with apparently deep interest, he asked if he understood its meaning. The Jew shook his head. Upon which Hans proceeded to explain all he knew—and it was much—about the kingdom of Jesus Christ and the glory of its King. Beginning with the promise uttered in Eden of One who should be a conqueror, and bruise the serpent's head, he pointed out the growth of prophecy, from age to age, regarding the kingdom of the Redeemer—showing how "all things must be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning Christ:" how it behoved the Messias "to suffer these things, and to enter into His glory;" how all power was now given Him; how He was now establishing on earth a universal kingdom, "never to be moved," which embraced Jew and Gentile in one citizenship; and how every subject in His kingdom was a son and heir, yes, a "joint heir" with Christ the King, and would "reign with him for ever and ever!"

As old Hans expatiated on these promises, his work was laid aside, his eye beamed with love and hope; and deep feeling gave eloquence and grace to his language. The Jew sat as a child at his feet, gazing up to him with his full black eye, and so absorbed by all he heard, for the first time in his life, of the promise made of old unto his fathers, that he was roused from his waking dream only by Hans taking him by the hand, and saying, "Now thou seest how I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest *thou* the prophets? I know that thou believest! For, unless I mistake thy countenance greatly, thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which he swore to thy father Abraham."

The Jew was silent. Unutterable thoughts passed through his mind. "Where," he asked meekly, "can I learn more of this? for I see that *thou* believest and hast peace!" "From this Book," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee—and while thou art doing battle with the enemies of thy soul—for Satan will stir up a host to destroy thee—I shall, like Moses, pray for thee on the mount, and ask One to pray for thee, whom as yet thou knowest not, but who knoweth thee, and who is greater than Moses!" The young Jew grasped Hans by the hand, and taking off his cap, made a respectful bow and departed. "May the Lord ingraft him into His own olive tree!" said Hans, looking upward and resuming his work, when the form of the Jew was lost to him as he turned into a neighbouring street.

My story is ended. The substance of it was told me by a distinguished Christian Jew, as we walked together in the streets of Hamburgh. What became of Hans I could not learn. But the young Jew is now Mr. N—, for many years an eminent and successful missionary to his brethren in Silesia.

Reader, let us divide one lesson before we part; it is this: If the seed of truth is in thine hand, sow it in any field which God provides for thee in His providence; and the least seed may become a great tree, whose fruit may feed many souls, and make glad thine own, here or hereafter, with exceeding joy.—*Edinburgh Christian Magazine.*

THE PRAYING COLLIER.

Dr. Joseph Stennet resided in Wales several years, and preached to a congregation in Abergavenny. There was a poor man, a regular attendant on his ministry, who was generally known by the name of Caleb; he was a collier, and lived among the hills, between Abergavenny and Hereford; had a wife and several small children, and walked seven or eight miles every Sunday to hear the Doctor. He was a very pious man; his knowledge and understanding were remarkable, considering his situation and circumstances. Bad weather seldom hindered Caleb's attendance at the House of God, but there was a severe frost one winter, which lasted many weeks, and blocked up his way so that he could not possibly pass without danger, neither could he work for the support of his family. The doctor and others were concerned lest they should perish for want; however, no sooner was the frost broken than Caleb appeared again. Dr. S. spied him, and as soon as the service was ended, went to him and said:

"O, Caleb, how glad I am to see you! How have you done during the severity of the weather?"

Caleb cheerfully answered, "Never better in all my life. I not only had necessaries, but lived upon dainties the whole of the time, and have some still remaining."

Caleb then told the doctor, that one night, soon after the commencement of the frost, they had eaten up all their stock, and not one morsel left for the morning, nor any human possibility of getting any; but he found his mind quite composed, relying on a provident God, who wanted neither power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door; he went and saw a man standing with a horse loaded, who asked if his name was Caleb. He answered in the affirmative; the man desired him to help him take down the load. Caleb asked what it was. He said, Provision. On his inquiring who sent it, the man said he believed God had sent it; no other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles, bread, flour, oatmeal, butter, cheese, salt meat and fresh, &c., which served them through the frost, and some remaining to that present time.

The doctor was affected with the account, and afterwards mentioned it in hope of finding out the benevolent donor; but in vain, till about two years afterwards he went to visit Dr. Talbot, a noted physician in the city of Hereford. This Dr. T. was a man of good moral character, and generous disposition, but an infidel in principle. His wife was a gracious woman, and a member of the Church. Dr. Stennet used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. S. with great politeness. As they were conversing pleasantly one evening, Dr. S. thought it his duty to introduce something that was entertaining and profitable. He spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. Dr. Talbot smiled, and said:

"Caleb, I shall never forget him as long as I live."

"What, did you know him?" said Dr. S.

"I had but a very little knowledge of him," said Dr. T., "but I know he must be the same man you mean."

Then Dr. Talbot related the following circumstances. He said: "The summer before the hard winter above mentioned, he was riding on horseback, as was his usual custom, when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant and rural. As he was riding along, he observed a number of people assembled in a barn; he rode up to the door to learn the cause, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was in turning to the places. When the service was over, he walked his horse gently along, and the poor man whom he so particularly noticed, happened to walk by his side.

The doctor asked him many questions concerning the meeting and minister, and found him very intelligent. He inquired also about himself—his employment, his family, and his name, which he said was Caleb. After the doctor had satisfied his curiosity, he rode off, thought no more about him until the great frost came the following winter. He was one night in bed—he could not tell for certain whether he was asleep or awake, but thought he heard a voice say, 'Send provision to Caleb.' He was a little startled at first, but concluding it to be a dream, he endeavoured to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, and told her what he had heard, but she thought it could be no other than a dream, and she fell asleep again. But the doctor's mind was so impressed that he could not sleep; at last he heard the voice so powerfully saying, 'Get up, and send provision to Caleb,' that he could resist no longer. He got up, and called his man, bid him bring his horse, and he went to his larder, and stuffed a pair of panniers as full as he could of whatever he could find, and having assisted the man to lade the horse, he bade him take the provision to Caleb."

"Caleb, sir?" said the man. "Who is Caleb?"

"I know very little of him," said the doctor, "but that his name is Caleb; he is a collier, and lives among the hills; let the horse go, and you will be sure to find him."

The man seemed to be under the same influence as his master, which accounts for his telling Caleb, "God sent it, I believe."

Atheists.

They eat
Their daily bread, and draw the breath of Heaven
Without or thought or thanks; Heaven's roof, to them,
Is but a painted ceiling hung with lamps,
No more, that lights them to their purposes.
They wander loose about; they nothing see,
Themselves except, and creatures like themselves,
Short-lived, short-sighted impotent to save.
So on their dissolute spirits, soon or late,
Destruction cometh, like an armed man,
Or like a dream of murder in the night,
Withering their mortal faculties, and breaking
The bones of all their pride.

—Charles Lamb.

THE MANAGEMENT OF BOYS.

How greatly do parents and preceptors err in mistaking for mischief or wanton idleness, all the little manœuvres of young persons, which are frequently practical inquiries to confirm or refute doubts passing in their minds. When the aunt of James Watt reproved the boy for his idleness, and desired him to take a book, or employ himself to some purpose usefully, and not to be taking off the lid of the kettle and putting it on again, and holding now a cup, and now a silver spoon over the steam, how little was she aware that he was investigating a problem which was to lead to the greatest of human inventions.

It has been said that we are indebted for the important invention in the steam engine termed *hand gear*, by which its valves or cocks are worked by the machine itself, to an *idle* boy of the name of Humphrey Potter, who being employed to step and open a valve, saw that he could save himself the trouble of attending and watching it, by fixing a plug upon a part of the machine which came to the place at the proper times, in consequence of the general movement. If this anecdote be true, what does it prove? That Humphrey Potter might be very *idle*, but that he was, at the same time, very *ingenious*. It was a contrivance, not the result of mere accident, but of some observation and successful experiment.

The father of Eli Whitney, on his return from a journey which necessarily compelled him to absent himself from home for several days, inquired, as was his usual custom, into the occupations of his sons during his absence. He received a good account of all of them except Eli, who, the housekeeper reluctantly confessed, had been engaged in making a fiddle. "Alas!" says the father, with a sigh and ominous shake of the head, "I fear that Eli will have some day to take his portion out in fiddles." To have anything to do about a fiddle, betokened, the father thought, a tendency to engage in mere trifles. How little aware was the father that this simple occupation, far from being altogether a mere fiddle-faddle, was the dawning forth of an inventive genius to be ranked among the most effective and useful in respect to arts and manufactures.

It is related of Chantry, the celebrated sculptor, that when a boy, he was observed by a gentleman at Sheffield, very attentively engaged in cutting a stick with a penknife. He asked the lad what he was doing. "I am cutting old Fox's head." Fox was the schoolmaster of the village. On this, the gentleman asked to see what he had done, pronounced it excellent, and presented the youth with a sixpence. How many would have at once characterised the occupation of the boy as a mischievous or idle one, losing sight, for the time, of that lesson which every parent should know how to put into use—"Never despise small beginnings."

Of Edward Malbone, the painter, it is said, the "intervals of his school hours were filled by indefatigable industry in making experiments, and endeavouring to make discoveries." One of his greatest delights was found in *blowing bubbles*, for the pleasure of admiring the fine colours they displayed. Thus, it appears, that even the soap-bubbles amusement, idle as some think it to be, may have not a little to do towards leading the young artistic mind to discriminate nicely between delicate shades of colour.

The first panels on which William Etty, an English painter, drew, were the boards of his father's *shop floor;* and his first crayon a farthing's *white chalk*—a substance considered now-a-days almost invariably ominous of mischief-doing in the hands of a boy, especially on the opening day of the month of April. Now, what does the mother of "little Willie" do, on discovering the nicely swept floor *disfigured* with chalk lines? Of course she scolds, and calls him a mischievous little fellow? No; this is not the course the sensible mother pursues. In an autobiographical letter addressed to a relative, Etty, speaking of this circumstance in his youthful life, says, "My pleasure amounted to ecstasy, when my mother promised me next morning, if I were a good boy, I should use some colours, mixed with gum-water. I was so pleased, I could scarcely sleep.

The family tradition says of Edward Bird, that he would, at three or four years of age, stand on a stool, chalk outlines on the furniture, and say, with childish glee, "Well done, little Neddy Bird!" Even at the dawn he would be up to draw figures on the walls, which he called French and English soldiers. No doubt the question often engaged the attention of his parents, as to how little Neddy should be broken of the habit of sketching so much on almost everything about the house. The father finding, however, that his love of drawing and sketching was incurable, at length *wisely* ceased to counteract his artistic tendency; and beginning to grow anxious to turn it to some account, finally apprenticed him to a maker of tea-trays, from whose employ, as everybody knows, he advanced into the ranks of acknowledged genius.

When young West first began to display skill in drawing, and learned from the roaming Indians the method of preparing colours, he was at a loss to conceive how to lap these colours skilfully on. A neighbour informed him that this was done with brushes formed of camel's hair; there were no camels in America, and he had recourse to the cat, from whose back and tail he supplied his wants. The cat was a favourite, and the altered condition of her fur was imputed to disease, till the boy's confession explained the cause, much to the amusement of his father, who rebuked him not *rashly*, but as becometh a wise parent, more in *affection* than in anger. To rebuke such an act wisely, required on the part of the parent a discrimination sufficiently clear to discern that *mischief doing* had nothing to do in the affair. It was of no small importance that the correction employed should be adapted to the circumstance of the case. So also the mother of West, when she was sent to seek for her son by the anxious inquiries of the school-master in regard to his absence for several days from school, did not, on finding him with his box and paints, labouring secretly in the garret, vent forth her anger in a passionate way, as though the child were engaged in "a mere foolish piece of business."

Thus we see the necessity of great discrimination on the part of the parent in the correction of a child. Children do not always necessarily engage in doing things, in a sort of perfunctory manner, merely performing them for the sole purpose of getting through, careless whether they are done well or not. Children need not always necessarily act manœuvres in a roguish manner, merely busying their brain for the purpose of working out some means to practice a trick. Chalk does not appear to be used invariably for such purposes as raising laughter, and performing mischievous acts. Even at the sight of charcoal, so difficult to tolerate, it is not allowed for the parent to use discretion, though mischievousness may seem to make use of this exceedingly smutty substance as one peculiarly suited to answer its purposes.

It is said that Copley, at some seven or eight years old, on being observed to absent himself from the family for several hours at a time, was at length traced to a lonely room, on whose bare walls he had drawn, in *charcoal*, a group of martial figures engaged in some nameless adventure. The artistic tendency in such a case, needs a treatment far different from that which would attribute it to the love of mere sportive trick practising. The manœuvres of a boy should be thoroughly studied to their real nature before recourse is had to rod correction. Rashness on the part of parent or teacher is never excusable. It should be remembered that in the plays and pursuits of the boy, the future man is sometimes seen, and therefore it becomes of importance to know how the amusements and games of children may be improved for directing their inclination to employments in which they may hereafter excel.—*Boston Transcript.*

Layard's Confirmations of Scripture.—After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ, but also, that in the earliest ages of that city, dating but a few centuries from the flood, their Scriptures were the best. In this remarkable result, the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these scriptures are the best, and immeasurably exceed everything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, became vain in their imaginations, and their foolish heart was darkened.

The Scripture accounts of the great antiquity of Nineveh and the Assyrian Empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings have been placed on the ruins of those still more ancient, and other unmistakeable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

These monuments also bear upon them the records of the fulfilment of prophecy. Nahum prophesied that the city would be plundered of all its treasures, so that none would be left. Layard has found, in all his excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burnt. The prophet foretold that it the invaders would obtain easy access to some portions of the city; and that wherever the inhabitants should resort to the strongholds, these would be burnt. Now, the ruins show just this result—that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions on the ruins of one of the places give the records of the military career of Sennacherib, with just such a series of conquests, and just such a boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the King of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took Hezekiah, three hundred talents of silver and thirty of gold. Now, compare this with the historical inscription on Sennacherib's palace: "Because Hezekiah, King of Judah, did not submit to my yoke, I took and plundered forty-six of his strong fenced cities, and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

One chamber of Sennacharib's palace presents, in sculptures and inscriptions, the siege of the Jewish city of Lachish. The king is sculptured in royal pomp, on his throne, and over his head is this inscription: "Sennacherib, the mighty King, King of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for its slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from a violent death of the king, as is described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. Yet the bricks often have characters stamped upon them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, upon one and another; and these characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honour of my majesty?" Now these ruins of the palace, in every brick of them, give just the echo of that boasting speech. Thus, after so many centuries, God has brought forth, from the ruins of the cities, voices in response to what the inspired penman had recorded so many centuries before.

"GETTING ON."

"How is he getting on?" and "What is he worth?" There are no forms of interrogation so constantly dinned into the ears of every one of us, who are fated to take any active part in the world, as these are: there are none which more faithfully reflect the hard material spirit of the age than these do. For "getting on" does *not* imply any growth in grace, or advance in spirituality, or more frequent practice of self-denial, or closer fidelity to duty, or increased purity of manners, or greater integrity of conduct, or more watchful mental discipline, or more careful mental culture; it does not refer, no, not even distantly, to man's inner life here, or his eternal life hereafter, but it means nothing more nor less than the acquisition of money or the satisfaction of a worldly and often unworthy ambition. "Worth," again, is perverted from its old honest meaning, as significant of noble qualities, and is made to express the amount of a man's pecuniary substance; so that the answer to the question "What is he worth?" is comprised in arithmetical formula, representative of a man's capital or income, and not of his piety, morality, or intelligence.

In truth, the mean, miserable, abject, cringing prostration of society to wealth and all its symbols, is one of the saddest spectacles which can afflict men or angels It is the revived worship of the Golden Calf, in its worst form, by a professedly Christian people, in an advanced age of the world; instead of by a Jewish race, when the world was young and immature. Looking at the period and the people, we may find circumstances to modify our unsparing censure of *their* idolatry; but we cannot discover a shadow of extenuation for our own. Either the language of Scripture is devoid of authority, and destitute of truth, or there is a practical atheism, a wilful and obstinate infidelity, involved in the most active pursuits and fondly-cherished objects of our lives. Either Christianity is a delusion, or this absolute surrender of every faculty of mind and body to the accumulation of wealth is a flagrant and crying sin. Either our belief in a spiritual after-life is a mockery and a sham, or we are living as if all things ended in the grave.

We have too often advocated, to be suspected of undervaluing, the exercise of thrift and prudence. They are among the most homely, but at the same time most durable and valuable qualities we can possess. What we energetically protest against is, the inordinate cupidity and the insatiable lust of gain which is the characteristic and the reproach of the times in which we live. We must be permitted to express the most serious apprehensions for the duration of an empire of money-changers, and for the national vitality of a people who establish a pecuniary equivalent for life, honour, love, and crime—who make gold a test of merit, estimate their fellows according to what they *have* and not according to what they *are*, and who would heap contempt upon piety, virtue, and genius in poverty, while they would lick the dust from the feet of vice and charlatanry clothed in purple.

Certainly, so far as individuals are concerned, this inordinate greed of gold brings its own punishment with it. The unsatisfied desire still haunts the mind of the man who has accumulated his hundreds of thousands as incessantly as when the first savings of his early life were frugally laid by, and constituted the foundation of his subsequent fortune. The leisure he promised himself has never arrived, the enjoyments he anticipated are destitute of the promised relish, or he has lost the capacity to appreciate it.

Inveterate habits choke the unfruitful heart,
Their fibres penetrate its tenderest part,
And, draining its nutritious powers to feed
Their noxious growth, starve every better seed.

Usually, too, the man who makes cash the stepping-stone from one grade of society to another, pays something like a penalty for his admission into a higher rank. The artisan who has elevated himself to the position of an employer of labour, experiences among his new associates the embarrassing restraints imposed upon him by the rude habitudes and imperfect education of his early life. The tradesman whose extended and extending dealings enable him to take rank with merchants, enters upon an establishment and an expenditure incongruous with his antecedents, and out of harmony with the settled peculiarities of his character; while the wealthy merchant who contrives to shoulder his way among the aristocracy is only tolerated by courtesy, and, if occasion demands it, snubbed as a *parvenu*.

A feeling of pride, however, conceals all these mortifications from the public eye. The gaping crowd is dazzled by the glittering trappings which wealth is enabled to assume, extols the success which has so many splendid accessories, and presses forward in pursuit of the same alluring prize. And thus the avenues to riches are choked with ardent and eager competitors, who are kept in countenance by the very magnitude of their number, and who establish a new law to supersede the Gospel, and set up for worship a false god, which, disguise it as they may, entirely alienates their affections from the True One. "As a rich tyrant," pithily observes Owen Feltham, "is the worst of all wild beasts; so a rich Christian is one of Christ's wonders."—*English Churchman.*

The Marks of a Good Preacher.—He is fittest to preach that is himself most like his message, and comes forth not only with a handful of seed in his hand, but with store of it in his heart, the word "dwelling richly in him;" yet howsoever, the seed he sows, being this word of life, depends not on his qualifications in any kind, either of common gifts or special grace. People mistake this much, and it is a carnal conceit to hang on the advantage of the minister, or to eye that much. The sure way is to look up to God, and to look into thine own heart. An unchanged, unsoftened heart, as an evil soil, disappoints the fruit. What though sown by a weak hand, yea, possibly a foul one, yet if received in a clean and honest heart, it will fructify much. There is in the world a needless and prejudicial differencing of men, out of which people will not come for all we can say.

The working, or not working, of faith, doth not depend upon the difference of the external ministry and gifts of men; for what greater difference can there be that way, than between the master and the servants, between the great Prophet Himself and His weak and sinful messengers? And yet many of those that saw and heard Him in person were not converted, believed not in Him; and thousands that never saw Him were converted by His apostles, and, as it seems, even some of those that were some way accessory to His death, yet were brought to repentance by the same apostle's sermon.

Learn, then, to look above the outward ministry, and any difference that in God's dispensation can be there, and know that if Jesus Christ Himself were on earth, and now preaching among us, yet might his incomparable words be unprofitable to us, not being mixed with faith in the hearers. But where that is, the meanest and most despicable conveyance of His message, received with humility and affection, will work blessed effects. —Leighton.

The two Angels.—"I was struck this morning," said Mr. Egerton, "with the curious passage in 'The Shepherd of Hermas,' and I wrote it out, thinking it was a little in your way." Taking the manuscript from his pocket-book, he proceeded to read as follows:

"There are two angels with man; one of righteousness, the other of iniquity; the angel of righteousness is mild and modest, and gentle and quiet. When, therefore, he gets into thy heart, immediately he talks with thee of righteousness, of modesty, of chastity, of bountifulness, of forgiveness, of charity and piety. When all these things come into thy heart, know then that the angel of righteousness is with thee: wherefore, hearken to this angel and his works. Learn also the works of the angel of iniquity; he is, first of all, bitter, and angry, and foolish, and his works are pernicious, and overthrow the servants of God."

"He certainly paid me a visit this morning," said she, "and instead of turning him out of the house, I placed a chair for him to sit down upon."

Mr. Egerton smiled, but without making any reply, proceeded to read.

"When, therefore, these things come into thy heart, thou shalt know by his works that this is the angel of iniquity. When anger overtakes thee, or bitterness, know that he is in thee: as also, when the desire of many things, and of the best meats, and drunkenness—when the love of what belongs to others, pride and much speaking, and ambition, and the like things come upon thee. When, therefore, these things arise in thy heart, know that the angel of iniquity is with thee. Seeing, therefore, thou knowest his works, depart from them all, and give no credit to him."

"Understand now, and believe the angel of righteousness, because his instruction is good; for, let a man be never so happy, yet, if the thoughts of the other angel arise in his heart, that man or woman must needs sin."

"Indeed, must they?" said Mrs. Wentworth, with a deep sigh.

"But let man or woman be never so wicked," proceeded Mr. Egerton, "if the works of the angel of righteousness come into his heart, that man or woman must needs do some good."

"There now," said he, rising as he spoke, "there is something in the shape of plain intelligible precept for you to go to rest upon; if, indeed, you require precepts; but the fact is, you have got too many of them already. 'Eat not too much honey, says the wise man;' and, unquestionably, we may gather too much even of truth itself."

"I can quite understand that," said she. "The art of being simple, of having just enough and no more in one's mind than we actually want for immediate practical use, that is the sort of wisdom I covet."

"Don't covet it any longer," said he, "get it; and, as a help to do so, I will tell you a little secret that comprises a great truth: know nothing, mind nothing, but just the small moment that is immediately before you. Oh, those words—those three words,—'Abide in Me!' What is it to abide? is it not to stay—to rest—to be still?"—*Life by the Fire-Side.*

THE CHURCHMAN.

NEW YORK, JULY 29, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE UNITY OF THE CHURCH.

Throughout the universe organic union is the condition of Life. It is so in the vegetable world:—the root, the trunk, the branches, the leaves and fruit of every tree and plant, live a common life in union with the whole to which each part belongs. It is so in the animal world:—the head, the body, the feet, and every limb and member, live by organic union, and perish when dissevered from the whole. It is so in the social world:—without the union of diverse parts, pervaded and held together by the bond of some interior principle, there can be no true domestic, and no true civil life.

It would be strange, then, if the law which runs through all the lower forms of life should be broken in the higher life of the kingdom of GOD on earth. It would be strange if the analogy should cease precisely where it becomes most beautiful and glorious—and especially since it is designed that the whole earthly life and being of the human race should be penetrated, transfigured, and exalted by the heavenly powers of the higher divine life. But the analogy does not cease. It holds complete. There is no truth the holy apostle St. PAUL has more earnestly striven (so to say) to make clear, than that the union of individual Christians with CHRIST, the source of divine life, is realized in and through their mutual union with each other, as members of a corporate body of which CHRIST is the Head. So it is that he speaks of the Church as the "Body of CHRIST," and of our "growing up unto Him in all things which is the Head, even CHRIST from whom the whole Body, fitly joined together and compacted *by that which every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the Body." So it is that he insists upon the idea of the Church as an organic union of many distinct and diverse members, animated by one life—each necessary to all, and all to each, and out of that very diversity making one body, and in that union alone realizing each their union with the Living Head. "For," says he, in most wonderful words, "as the body [of any human being] is one, and hath many members, and all the members of that one body being many are one body,"—one, that is, precisely because they are many thus united—"so IS CHRIST!" And still further pressing the analogy, and insisting upon the idea of incorporate or organic union—of diversity of members and of their mutual interdependence—he continues: "for the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? . . . . If they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." And he concludes by applying the whole striking and beautiful analogy in all its force: "Now ye are the Body of CHRIST, and members in particular." And "GOD hath set" His people "in the Church" with all that diversity of members, functions and gifts, which is requisite, in its organic union, to constitute one complete and perfect Body of which CHRIST is the ever living Head—a Body held together in living union of all its parts with each other and with Himself by His SPIRIT pervading and animating the whole and every part. And it should be particularly noted as a beautiful and precious thought, and a truth upon which the apostle lays the greatest stress, that the Spirit of CHRIST in the Church is ever one and the same. "For by one SPIRIT we are all baptized into one body . . . and have been all made to drink into one SPIRIT." Whatever difference of position or diversity of function there may be, it is one and the self-same principle of divine life that actuates each and all—just as one and the self-same life and life-blood pervades and animates the corporeal organization of a MAN.

Here we arrive at the true idea of the Unity of the Church. It is not a mere outward and visible, but also an inward and invisible unity. The former indeed exists; but it exists for the sake of the latter. The visible association and external communion of the members of the Church must necessarily exist as the outward form and embodiment of the internal uniting life. But neither is sufficient without the other: both go together to make up the complete idea of the One Body of CHRIST.

This is doubtless familiar enough and clear enough. But it may serve to give us a deeper impression of so great and so immensely practical a truth, if we reflect a little further upon the analogy on which St. PAUL so much insists. The unity of the human body—not the mere carcase or dead corpse, but the moving, walking human frame—what is it that constitutes its unity? It is not a body without a head; nor is it a mere aggregation of material members, limbs and organs properly disposed, put together and fastened by material joints and ligatures of bone and tendon. There is indeed all this; but there is something more. If there were nothing more than this, our bodies would be a mere mechanical union, a connection of parts separable, without destruction to the part dissevered from the whole. What more, then, is there? It is that these limbs and organs are *so* united to each other and to the whole, that one and the same life-blood flows through them all. They are all bound together, too, by one and the same invisible, immaterial, actuating spirit of life. This is the essential principle of the unity of our bodies—making each of its members ours, and parts of one whole. Each of our members, while united to the whole, shares and enjoys the life of the whole. Each smallest and remotest member of the body—each little finger or toe, possesses in full reality the life of the whole—lives by it—has it—yet not exclusively nor independently, but only by being in living union with the whole. The life-blood which the hand and fingers possess and live by, is the same life-blood that circulates from the central heart through and through the whole system. The hand or the foot cannot separate itself from the whole—cannot take its own share or portion (so to say) of the life, and think to set up a separate independent life of its own. Thus the true unity of the living body of a man is in its diverse members remaining organically connected, sharing one life and governed in all its voluntary motions by one and the same controlling head.

So it is with the Church, the Body of CHRIST. It is an association of visible members, externally bound together by the profession of a common creed and in the communion of the ministry, the word, and the Sacraments of the Gospel. But the true essential principle of its unity is the invisible SPIRIT of CHRIST, pervading the whole and binding all its members together in a living union with each other and with their common Head—an interior communion in one and the same essential faith and holiness and love. This it is which makes the Church the One Body of CHRIST, and every faithful soul a true member of that Body. Without a participation in this interior principle of unity, a man is no more a living member of CHRIST, than an artificial wooden limb is a living member of a man's body. But for the all-pervading Spirit of CHRIST, the whole body of the visible Church all over the earth would no more be the Body of CHRIST, than a collection of dead and separate limbs would constitute the body of a man. But blessed be His name, while the Head lives the Body shall live too—shall share the life of its Head. The Church is to CHRIST what the body is to the head of a man: and so St. PAUL says it is "the fulness of Him," necessary to His completeness. He will never abnegate Himself.

It is plain from this, that the Church may be considered in a two-fold view—in relation to its merely *human* element, and in relation to its *divine* element. It is in respect to the latter that the Church is ever to be regarded as the historical form and organ of the presence and agency of the SPIRIT of its ever-living Head. It is in this view that it is holy, indefectible, authoritative, entitled to our reverence, our love, our obedience. In it as dutiful members, guided by its teachings and submitting to its authority, and not out of it in any self-willed, independent way of our own, are we to seek the grace of eternal life. It is the great Sacrament of salvation appointed to bring us into living union with CHRIST. In it He has commanded us to be, and promised us salvation there, if we abide faithful to the end.

What an argument for brotherly love is presented in this view of the interior unity of the Church. Deriving every blessed influence of grace and salvation from CHRIST, not in separation from each other, but in organic union with each other, in virtue of the one-pervading, life-giving SPIRIT that flows through the whole Body, it would seem impossible but that this holy fellowship should establish such a sympathy of all with each, that the joy or pain of one member should, as by an electric chain, send the thrill of joy or pain throughout the whole body.

It is an awful thought, that the grace of the life-giving SPIRIT, by which we are made members of CHRIST, may be misimproved, may die out, may be forfeited and lost. Men may thus remain in the visible communion of CHRIST'S Body, yet all the blessed channels through which heavenly grace and benediction flow to faithful souls may impart to them no saving good: on the contrary, (and it is dreadful to think of,) the divine powers in the Church, the very Spirit of Life, which maintains the healthy growth of every sound limb and member of the Body, may, in their case, be turned into a deadly secretion to exasperate the gangrene of a sin-cancered soul. C. S. H.

MISSIONARY WORK IN MINNESOTA.—Owing to the necessary absence of the Editor last Wednesday, the following important document has been delayed a week beyond the proper time. We hail the arrangement here announced as one that promises much for the cause of the Church in our great Northwest. Dr. VAN INGEN'S voice has often, and for many years, been heard in the highest councils of the Church. We do not believe a better man could have been found, for leading and superintending in the rough and arduous work of missionary enterprise in our western wilds. In theology he is built high and strong; his administrative talents and experience are large; and his earnestness and fervour of zeal and devotion to the cause are shown in the self-sacrifice evinced by his present noble, but formidable undertaking. We shall feel that the interests of the Church in that region are safe in his firm, resolute, and industrious hands. It will be for our brethren at the East to see that his hands are properly held up and strengthened by their prayers and their benefactions; which we are confident will not be withheld.

We understand that Dr. VAN INGEN was to set out with his family for his new home, this week:

Minnesota Mission: Letter of Bishop Kemper.

I hereby authorize and request the Rev. Dr. VAN INGEN, rector of Christ church, Saint Paul, Minnesota Territory, to apply for and take charge of any bounty which the friends of missions may see fit to bestow, whether in money or lands, for the present wants and permanent endowment of the Church in Minnesota Territory. In the use and application of such bounty, Dr. VAN INGEN will act with my consent and approval.

JACKSON KEMPER, Miss'y Bishop of Minnesota, &c.
July 7, 1854.

N. B.—"J. B. ROBERTSON, Esq., Saving's Bank, Rochester," will take charge of contributions for the the use of Dr. VAN INGEN and his associates, or they may be sent to T. N. STANFORD, Esq., 637 Broadway, New York, the Treasurer of the Domestic Committee of the Board of Missions; addressed Minnesota mission, care of Dr. VAN INGEN.

THOUGHTS ON CURRENT EVENTS.

We have to congratulate our readers on the defeat of the Lord HARROWBY'S bill for pulling down the city churches. It was thrown out in the House of Commons on the second reading, by a majority of 143 to 59. The administration have taken no part in the question. Neither Lord JOHN RUSSELL nor Mr. GLADSTONE took part in the debate, nor were they present at the division. Captain GLADSTONE, the brother of the latter, voted against the bill. We recollect that he voted against his brother at the last election for Oxford, but whether as a Derbyite or a Low-Churchman we are not precisely informed. The failure of the measure is no doubt owing to the opposition which it has excited out of doors. A meeting of the members of Sion college, that is of the parochial clergy of London and its vicinity, and another of the prominent persons resident in the city of London proper, have both protested against the measure. Mr. SIDNEY HERBERT was, we believe, the only member of the Cabinet who spoke on the question. His speech, contrary to all the anticipations which we had founded on his personal character, was in favour of the bill.

The Oxford bill has made its appearance in the Upper House, under the auspices of the Postmaster-general, Lord CANNING, the son of the famous wit and orator, rather than statesman, GEORGE CANNING. Lord DERBY, in his double capacity of Chancellor of the University and leader of the opposition, made a long speech. In his former capacity, perhaps still more in the latter, he regretted the supineness with which the University had received the bill. His speech contained a great many objections to the details of the bill, and moreover some arguments against the bill itself. But he did not divide the House on the second reading of the bill, which is regarded as an affirmance of its principle. Lord DERBY intimated an intention of moving several amendments, but he did not explain very accurately what they might be. Lord CANNING intimated that on the part of the government, he should move an amendment on the principle of that of Mr. GLADSTONE, excepting Fellowships from the negative given to the governing bodies of schools interested, by Mr. ROUNDELL PALMER'S amendment. He declined to give any particulars as to the details of his motion. We do not anticipate for it much success in the House of Lords. With respect to the abolition of oaths and declarations at matriculation, and taking the bachelor's degree, Lord DERBY admitted his concurrence in the principle, which we suppose insures its passage through the House of Lords. But at the same time he intimated that his vote would depend very much on the assurances which he might receive from the Ministry, on the subject of excluding Dissenters from powers of government in the University. On this subject we suppose that the government will be ready to satisfy him. Upon the whole, we regard the passage of the bill as safe.

The House of Lords have also affirmed the principle of the Government Divorce bill. This bill constitutes a special court for the decision, subject to an appeal to the House of Lords, of all questions connected with divorces either *a mensa et thoro* or *a vinculo matrimonii*. We believe that the new tribunal is also to have jurisdiction on other matrimonial causes, that is, in cases of restoration of conjugal privileges and of jactitation of marriage. The last is a proceeding in which the complainant alleges that the defendant falsely boasts that the bond of marriage subsists between the parties. The court is called on to inquire into the truth of this jactitation or boast, and to prohibit the defendant from repeating it. This proceeding used formerly to be resorted to, by persons who supposed that the decree would establish in all other cases the proposition, that the bond of marriage which had been alleged and denied did not exist. But since the case of the Duchess of KINGSTON the contrary doctrine has been established. Suits of jactitation of marriage are now useless, and the sooner they are abolished the better.

Suits for the restitution of conjugal rights, before a civil tribunal, are entirely absurd. In their origin they were, doubtless, nothing more than applications by the parties for the advice of the bishop upon a delicate question of morals. In any other point of view, they seem to us utterly absurd.

Divorces *a mensa et thoro* may perhaps be as well granted by a civil court held in the King's name, as by a civil court held in the Bishop's name. The difficulty about the new bill is in the case of divorces *a vinculo matrimonii*, and is two-fold, theoretical and practical. The theoretical difficulty is the recognizing by a formal act the idea that the marriage bond is dissoluble by matter subsequent. This is an innovation on the law of England and on the common law, for which the Scripture warrant is not absolutely clear. The practical argument for the bill is, that by the means of private acts of Parliament, the rich are practically allowed, in the case of adultery, to dissolve their marriages, and that there ought to be the same law for the poor as for the rich. To this it is answered, that perhaps the difference is in favour of the poor. Lord REDESDALE contends that the two classes should be placed on equal terms by withdrawing from the rich their exclusive privileges. Practical men who suppose this to be impossible, doubt exceedingly the propriety of extending the privilege of cheap and easy divorce to the lower classes. Many of the evils of the system of divorce are doubtless met in the higher ranks by checks which do not exist among the lower. Such are the sense of honour, the fear of the loss of social position, and even a sense of religion which, although nominal, produces some real effects.

Near Baltimore, July 11, 1854. H. D. E.

CHRIST ALONE TO BE PREACHED.—Since the Revolution of 1688 our Church has been chilled and starved too generally by preachers and reasoners Stoic or Epicurean;—first, a sort of pagan morality was substituted for the righteousness by faith, and latterly, prudence or Paleyanism has been substituted even for morality. A Christian preacher ought to preach CHRIST alone, and all things in Him and by Him. If he find a dearth in this, if it seem to him a circumscription, he does not know CHRIST as the *pleroma*, the fulness. It is not possible that there should be aught true, or seemly, or beautiful, in thought, will, or deed, speculative or practical, which may not, and which ought not to, be evolved out of CHRIST, and the faith in CHRIST;—no folly, no error, no evil to be exposed or warred against, which may not, and should not, be convicted and denounced from its contrariancy and enmity to CHRIST. To the Christian preacher CHRIST should be in all things, and all things in CHRIST: he should abjure every argument that is not a link in the chain, of which CHRIST is the staple and ring.—COLERIDGE.

THE WORLD ABROAD.

England.—By the arrival of the *Pacific* we have intelligence from abroad to the 12th of July. The news is of a threatening but indefinite character. Busy rumours and floating suspicions were absorbing public interest and attention in the Eastern war, and seem likely to complicate it with new difficulties. Doubts are again cast over the sincerity of Austria, and her movements are watched with much suspicion. Recent events have given such new and powerful impetus to the war, and have so stimulated the cordial and bitter hatred existing between England and Russia, that topics of home interest are scarce. In Parliament nothing of interest has been done. Some excitement has been occasioned by the suspected presence in London of an active Russian diplomatist, Count PAHLEN, and the courtesies said to have been extended to him by a member of the British Cabinet. Information on the subject has been asked for in the House of Commons.

Spain.—The insurrection, after having shown great activity and pressing the Government severely, seems on the wane. It has failed to meet with the expected support, the towns having remained quiet and showing no disposition to rise. A correspondent of the London *Times* says:

> If the insurgents do not receive reinforcements from the army the towns will probably not move, and the example of Saragossa, one way or the other, would produce much effect. It must be remembered that the people are without arms, and that the National Guard has long ceased to exist. It is at the same time remarkable that the insurgents should have maintained themselves so close to the capital now for seven or eight days. Much, however, if not all, will depend on the expected encounter of the Queen's troops and insurgents near Madrid. It is easy to perceive, however that among official people here, the uneasiness which prevailed yesterday and the day before has somewhat diminished, and they seem to entertain hopes that if no fraternization takes place, as at Ardo, in 1843 between the now hostile forces, O'DONNELL will yet be defeated. He also has, no doubt, hopes of his own; otherwise, with the certainty of being crushed, he would scarcely continue to remain at or near Aranjuez.

Austria.—The Imperial patent Law calling for a voluntary loan of not less than 350,000,000, and not more than 500,000,000, florins has been published, and calls upon every subject of the Empire to do his utmost to provide in this manner for the extraordinary expenditure and necessities of the Government. The Government Bonds are to bear interest at 5 per cent. payable in silver or gold.

Russia and Turkey.—The following are given as the details of the Czar's answer to the Austrian demands:

1. Russia accepts the common protection of the Christians, such as the four Powers have decided it in the protocols of the Conferences of Vienna.
2. Russia will evacuate the Ottoman territory if the Western Powers will also do so, and if Austria does not enter it.
3. Russia will retain the line of the Sereth from strategic motives.
4. Russia is ready to enter into negotiations on the condition of the reestablishment of peace, provided the Czar has a guarantee that nothing unfavourable shall be undertaken against him during the course of the negotiations.

Further concessions are not to be expected from Russia.

The interpretation given to this response by the *Paris Journal des Debats* has aroused new suspicions of Austrian honesty. It represents the German Powers as having made the most earnest appeals to the Czar to be permitted to mediate between him and the Western Powers. The idea of fresh negotiations with Russia is very repugnant to British feeling, and the suspected bad faith of Austria has been severely commented upon by the English prints. The Russians seem in no haste to evacuate Wallachia, and the Austrian troops have received orders not to occupy Little Wallachia. Indeed the Russians do not seem to have been so active in getting out of the Principalities since it became known that the Austrians and not the Turks were to occupy them as fast as they were evacuated. The Austrians evidently desire to use the advantages of their position to coerce, if possible, a restoration of peace.

There has been very little fighting since the affair of Silistria. It is telegraphed that, the Turks having crossed the Danube in considerable force, an action was fought, on the 5th, at Giurgevo, in which the Russians had 160 killed and 300 wounded. No further details have been received.

There is a rumour that the bombardment of Cronstadt had been begun by Sir CHARLES NAPIER on the 30th of June. It is also said that he will winter his fleet in Boomersund Bay.

REDSCHID PASHA is engaged in drawing up a note to the Ambassadors of France and England, permitting the entry of ships under the Greek flag into Turkish ports.——The Grand DUKE CONSTANTINE has arrived at the Army in the Principalities.——The Russians would begin to evacuate the city of Bucharest on the 3d of July. They were to take with them the ready money in the Wallachian Treasury, and the arms of the militia. A later dispatch says that Prince GORTSCHAKOFF (the General) returned to Bucharest on the 7th of July, where a reinforcement of 20,000 to 30,000 Russians had arrived. He was in expectation of an attack by the Turks.——Prince PASKIEWITSCH has retired to his estates in Podolia,—it is said, in disgrace. General BUCHMAYER succeeds the late General SCHILDERS, as head of the Engineer corps.

A levy *en masse* has been ordered in Poland. Every landed proprietor is required to supply twenty-four men, of which twelve must be armed with axes or scythes.

For The Churchman.

THE MOTTO.

DEAR MR. EDITOR: You will pardon me for saying that I have long been dissatisfied with your motto, and beg you to understand, not so much with the moderate application of the *dictum* that it conveys, as with its want of truth as a version. The Church universal, as the comprehension of all the testimony that GOD has treasured up for His truth on earth, is undoubtedly the great pillar and ground on which the truth rests and depends, for its preservation, promulgation and existence among men. And no one, we presume, will quarrel with a sense and application so reasonable, just and natural as this. The truth is committed to the Church universal, and she must be the depository and guardian of it. This is only stating the fact according to the nature of things. Who are the natural keepers, guardians and supports of a house but those who constitute the household? and who but the Church herself spread over the world can best declare her faith, and furnish the reasons, the evidence and the ground of her hope?

All this is very plain, intelligible, and without figure or parable is easily comprehended. But I need not remind the reader that the language of the motto is figurative, and the figure is that "the Church is both pillar and ground of the truth," i. e., it exhibits the Church as a column resting upon its base, and both together supporting the superincumbent weight of truth, so that if the column and its pedestal were to be cast down, the truth itself would fall. This is the idea and impression conveyed by the motto as it stands, and, without reference to the idea that the Apostle from whom the words are taken meant to convey, may indeed be received as it has been, a motto or aphorism expressing the great importance and inseparable connection of the Church universal with the preservation of its universal truth, quod semper quod ubique quod ab omnibus.

Moreover, admitting for a moment the motto to be a correct version, and to give us thus a fair expression of the Apostle's words, yet there is a caution that should be never out of sight in the application of figurative language. It is bad logic to argue from figures to faith, and to draw inferences from metaphors, as if they were mathematical and not moral propositions. Figurative language is only intended to illustrate, not to prove, and it would often darken and mar the picture to draw the metaphor out into allegory. It is possible, however, to understand the motto in two ways,—one has already been stated. The other, when referred to the Greek text, may mean the column and base or pedestal of the truth, i. e., standing upon the truth as its foundation. And some critics have adopted and defended this same. The Church, according to this construction, would be as a monumental column, with its pedestal resting upon the foundation of the truth, or such monumental column, that bears its testimony to the truth, and the figure is undoubtedly noble and impressive.

Now the Church of GOD is certainly all this. She is a pillar and ground of the truth, to sustain and support it. She is a pillar and pedestal of the truth, as resting upon this foundation, and she is also a column with its noble base, to bear a testimony to the truth in all ages. She will stand thus forever. All these figures are admissible as different modes of illustrating the position of the Church, in her capacity to sustain the truth, or of being sustained by it, or of being, like a monumental column, its witness to the end of time. The figure in each of these views is fine and instructive.

But whilst the offices and attitudes of the Church may thus derive illustration from the motto as it stands, and whether we take one or another of them, they each convey some happy sense, we are notwithstanding dissatisfied with the version, simply because it does not convey that *truth* which the Apostle here had in view. The Apostle himself, perhaps, would not discard the sentiment of the motto, but neither would he recognize a version, however happy the sense, that did not fully express his own thought.

In order to bring out the full sense of the passage in question, it is necessary to enter into the dry region of verbal criticism, and for this purpose to take in the context of the last three verses of 1 Tim. iii., merely remarking by the way, that as punctuation is determined by the sense, we shall follow those editions which sustain the construction that appears most consistent.

In the 14th verse, St. PAUL writes: "These things I write unto thee, hoping to come to thee shortly." This is simply a reference to what the Apostle had just written, with the expectation of soon meeting TIMOTHY, and communicating more freely. In verse 15, he continues: "But if I tarry long, (i. e., if by any cause I be delayed or hindered,) *that* thou mayest know how thou oughtest to behave thyself in the house of GOD, which is the church of the living GOD." Here it is plain the final conjunction, "*that*," implies something to follow, and which we expect as an important part of the instructions to be given. It controls the whole of what immediately follows it, until we come to that which he is about to declare, which can only be after one of the clauses ending with the word "GOD." It cannot be after the first clause thus ending, because the following clause is evidently explanatory; and hence the sense is not completed until the end of the clause, "Church of the living GOD." There we naturally expect the declaration of the Apostle to come in or to follow, and this declaration is "a pillar and ground of the truth, and confessedly great is the mystery of godliness." In order to make it clear, we may supply a very natural ellipsis before this sentence, such as "*I declare*," or "*I say*." Such omissions are very common in all languages, in none more so than the Greek. And here it will be seen, that instead of ending where the motto does, the sentence continues and takes part of verse 16, as belonging to it. A conjunction again is the cause of this. The word begins with the copulative *and*, which must of course connect what precedes and follows; so that we make "pillar and ground of the truth" part of verse 16.

These two little words actually determine the sense of the passage. The one (the conj. *that*) suspends the full meaning until the declaration "a pillar and ground" comes in; the other (conj. *and*) conjoins the end of verse 16 and the following sentence. The common construction deprives these two words of their proper office. We would not of course charge it upon our translators that in this case they despised little things, for they were, in truth, so faithful in giving these conjunctions that the one period is actually unfinished, and the next begins with a copulative where it has nothing to join! In both cases something is wanting, merely because neither of the words has been allowed to fill its proper office; and this, of course, the effect of an incorrect punctuation, or rather of allowing the punctuation to determine the sense, instead of the reverse.

Able critics also have tried to reconcile the usual construction with consistency; but all that has been written upon the anomaly, as far as we can see, amounts to little more than an apology for two words that have nothing to do! Surely St. PAUL, by the one word, means to keep us on the alert until he declares his mind; and by the other, means to join parts that belong together! By due attention to the proper force of these two words, we see there is not a particle that is idle, and by supplying the ellipsis, we read the passage thus: "But that thou mayest know how to *conduct thyself* in a house of GOD, which is *a* church of the living GOD, *I say a* pillar and ground of the truth, and *unquestionably* great is the mystery of godliness." In this construction of the verse, some words have been changed for others of more force; thus αναςρεφεσθαι implies conduct, action, demeanour, though it properly means *to be engaged* or *busy*—ὁμολογουμενως means confessedly, indisputably, or as given above. As all the nouns here are without articles, the definite article is not admissible; and hence, instead of *the* house, *the* church, *the* pillar, the indefinite article is proper.

It may be observed also, by the way, that any one who, without regard to punctuation, reads the context in the original repeatedly, can hardly avoid the impression that the clause, "which is a church of the living GOD," is both parenthetical and emphatic. It might be omitted without affecting the sense or construction, but it is evidently introduced not merely to explain the preceding clause, ending with the same word, but a peculiar stress is obviously laid on every word in the latter clause; else why should the Apostle repeat the name of GOD almost immediately in a clause of the same kind? Is it not to remind us, or to impress upon us what kind of a house of GOD he means, and to place in a kind of contrast to those temples or houses of false divinities which are dead and not living? He parenthetically, and yet emphatically, pronounces this house of GOD a church of *a* living *God*—not of a dead idol, which is nothing, but of the true and living GOD of heaven and earth.

It deserves also attention that the article in every one of these instances appears designedly omitted; that the very omission suggests and even requires the explanatory clause. So that whilst the Apostle speaks of TIMOTHY'S future engagements "in a house of GOD," he inserts this clause as opportune to declare, that it "is a church of a living GOD," and not a temple of a dead idol. He thus places εκκλησια in the second clause, in contrast with οικος in the first;—the latter might mean a lifeless house or temple; the former means a *living* congregation of believers. So also in the last word of both clauses, the name of GOD has no article in either case; and as it is then the name of a Deity in its widest sense, he does more than contrast it with all false divinities by the formal declaration, "church of *a* living GOD." This means more than the expression—"which is the Church." The house of GOD in which

TIMOTHY was to be engaged, was not made of wood or stone, nor was the Deity there a dead idol. It was a congregation of believers; "a Church of a living GOD."

The style of the sentence in question also partakes of that kind of inversion which is not common in the structure of periods, and when used on proper occasions gives a force, solemnity, and even grandeur to the whole, which is lost in the common order. The mystery of godliness is properly the subject,—pillar and ground are predicates. The natural order would place the subject first, the inversion places it last, and thus "the mystery of godliness" is that pillar and ground of the truth which St. PAUL inculcates as so important for the discharge of every duty in the household of GOD.

Godliness, therefore, and not the Church, is *the* great support of divine truth to which the Apostle directs us. It is this which constitutes the basis and the very character of the Church, and without it the Church would not be. If we ask what is it under GOD that sustains the Church, or what is it upon which she rests as her foundation, but truth and righteousness? Take away one or the other, and what becomes of either? take away either, and what becomes of the Church? Can we recognize a godless Church? The truth existed before the Church, and the Church, based upon this, is a temple of righteousness, reared, and at every stage of its growth sustained, by the power of godliness. Truth and righteousness really lie at the foundation. Truth it is that first calls righteousness into existence, and this again gives life to truth, so that they are as soul and body, one. That which was at the foundation rises with the sacred structure to strengthen every part, and godliness therefore not only gives character and beauty, but strength. All this is very different from making the Church the pillar and foundation. St. PAUL could never have intended this as the broad principle of his gospel. It would be indeed an inversion of the order of things that neither logic, Scripture nor experience could endorse, and hence we need not hesitate to say that, *a priori*, St. PAUL could never lay it down as an absolute, axiomatic canon. The Church herself is the superstructure, based upon divine truth, and it is the power of godliness that sustains it. When once thus grounded, she may again sustain, as she has been sustained, and there can be no contradiction in regarding her, in her spiritual growth, as a column and pillar to uphold, as well as to spread, all that holy truth upon which she is built. As she is its witness, so she may be its support. She may thus be viewed under different aspects, both as builder and built, as based and grounded upon the truth, and yet as the instrument to rear and make it strong. Once planted and grounded in the truth, she has indeed a vital principle within her, that makes her ever strong in her growth. Truth and godliness are indeed in the Church system such cognate principles, that we cannot suppose the operation of the one without the agency of the other. What would a Church be founded on a lie? or what would a Church be with truth as her basis and yet without godliness? the one a monster, the other a mere skeleton! So that godliness is as essential to the truth as truth to godliness, and the Apostle's words are verified, if they needed it, by the very nature of things.

But the full force of this declaration, expressive and instructive as it is, cannot be appreciated without a full consideration of every word that it contains, and among these the "mystery of godliness" deserves a particular review. We shall devote some remarks to this and dismiss the subject.

"A pillar and ground of the truth and great without controversy is the mystery of godliness." 1 Tim. iii. 15.

It is thus, as we have shown and proved, that these words ought to be connected, to express the sense of the Apostle's words. The two conjunctions which in the usual punctuation stand idle, are here proved to require some such connection of the clauses, and they really decide the point. And here we might leave the version as we have it, without any other alteration than the punctuation, so as to read in the connection above given. But whenever a passage of Scripture is in question, we always feel a degree of necessity of dwelling somewhat on the more precise meaning of words, and that such verbal scrutiny is not always a little matter may be seen in a thousand cases around us, even if we were disposed to slight it in a theological point, or even if PLATO had never said, "by knowing words we know things." Ὀς οιδη τα 'ρηματα εισεται τα χρηματα. We render the first word of the passage, with the indefinite article, *a* pillar, and not *the* pillar; there is no article used in the Greek, and in such cases we are not authorized to use any but an indefinite form. The Apostle, therefore, does not mean that godliness is *the* only pillar and ground of the truth, there may be many others to support it besides this one, but this he declares to be *great* or mighty to sustain it, evidently not meaning to assert its exclusive power, or that there may not be also other pillars in the great fabric of truth and righteousness. The word *ground*, though sufficiently expressive of that upon which the pillar or column rests, is perhaps too general to give us a distinct idea of what the Apostle calls *hedraioma*—the whole base or pedestal on which the column stands. It is not exactly the foundation of the column, but the whole of that part of it which the foundation again supports, thus leaving us to infer from analogy that the Apostle does not mean to declare even godliness the foundation, but a mighty pillar and support of the truth. Truth is given from above, godliness is based on this, and this again becomes in turn a mighty column and pedestal of the truth. It is that truth of course here spoken of, that is emphatically so called, the truth of GOD.

But the Apostle speaks of "the mystery of godliness," and here let it be noted, he does use the strong definite article, and we render not *a mystery*, but *the mystery*. This word thus anglicised is, we know, a pure Greek word, and with us it generally denotes what is hidden, secret, or hard to be understood. But it does not always mean this in the Scriptures; originally it meant the rights of initiation into those ancient secret communities devoted to particular divinities. These sacred rites were called mysteries, initiatory rites, and because they were not to be divulged, the word mystery passed over into a secondary sense, meaning something hidden or secret. Hence the Apostle, keeping in view its original sense, sometimes uses it figuratively for doctrine and indoctrination, and this is undoubtedly the sense in the passage before us. His object is to express not merely the doctrine, in the abstract, but the indoctrination of godliness, or in godliness as a pillar and ground of sacred truth—mighty and powerful to sustain the mind amid the agitations of time and the assaults of its enemies, and when carried out in its practical life, which is its definite scope, then it is also demonstration to the mind, *a posteriori*, an exemplification of what our LORD once declared, "he that doeth His will shall know of the doctrine whether it be of GOD." No happier term could be selected in the whole range of the copious Greek vocabulary to express the initiation into the doctrine of practical religion. Persons not initiated into the mysteries were called profane, and hence the warning was always given to them to keep at a distance —"procul, procul este profani," as if their approach was a pollution. But, once initiated, they had access to all the privileges of participation, and these privileges were very much magnified and extolled. So the Apostle, as if with his eye upon these boasted mysteries so much paraded in the heathen world, also announces a mystery, a doctrine, an initiation, into the truth as it is in JESUS, the principles of a godly life, the thorough indoctrination into all the great facts and features of that faith that proclaims GOD in His blessed SON, manifested in the flesh, divinity in humanity, justified, asserted, vindicated in the SPIRIT, seen in human mortal form and recognised by angelic spirits, preached and proclaimed abroad over the world to Gentiles as well as Jews, believed, honoured, and adored,—in a word, lying in the midst of wretchedness and woe, and taken up in glory and sitting at the right hand of Majesty.

This was the great mystery to which the Apostle was directing his enraptured view. Facts they are, but facts which cannot be known, cannot be received without inspiring us with some of that mind and Spirit that was in CHRIST. Then it became indeed a solemnizing initiation, a mystery not as pagan rites, to be concealed and hidden as a secret, but proclaimed upon the housetop and in the highways.

For here it was that the analogy failed, and the initiation into Christian life was a mystery to be proclaimed to the world. Not hidden from the view, as if to be shrouded in shades and darkness, shrinking from the eye of intelligence and truth, but asking, inviting, urging all to come freely and partake of the waters of eternal life, by the mystery, the revealed, the open, unveiled mystery of godliness. Nor let it be supposed that by this is meant a mere knowledge of the truth as sufficient; but as faith presupposes a knowledge of the facts, and practice presupposes faith, so the indoctrination or mystery of godliness is in itself but the preliminary, the mystery, in its original sense; but still so inseparably connected with a godly life, by the high and holy principles it inspires, that to be imbued with godly doctrine becomes, by an imperceptible transition, very godliness itself.

Thus we understand the Apostle, and thus we have been sitting at his feet and receiving this great and impressive declaration as a pillar and ground of truth to us. It is this alone that guards the Church against dangerous error. Had it always been so, we should rarely have had wanderers from the fold—rarely had erratic spirits teaching another than the name of JESUS.

To conclude these remarks, we may repeat that, whilst the universal Church of CHRIST is to be this witness, and to bear Him testimony to the end of time, and may thus with much force and propriety be figuratively *a* pillar and ground of the truth, because she is the depository of it on earth, in the sense explained above, nay, and from her position may even be called *the* pillar and ground, &c., yet this metaphor is not to be strained so far as to neglect the fact, that in another most serious view, the Church herself is resting upon the truth as her foundation, and this is her pure, and primitive, and everlasting position. We cannot in this view make the Church the pillar of that truth which existed before the Church was; and therefore when the Apostle lays down such a weighty maxim as the motto purports to be, we must protest against a construction that makes the Church more than the truth in the spiritual structure.

The Church universal is a witness, a pillar and holy ground; but it must be the ground of godliness—a testimony she bears by a living union with Him who has redeemed and washed her in His own blood—a testimony that men may read, understand, and know, is for Him; and thus not merely proclaim but *live*, the mystery of godliness. The Church cannot maintain even her existence without this. Take it away and she is dead. It can avail us nought if we are not living members of it. She can pray, she can intercede for us, and minister to our spiritual wants; but she cannot step in as mediator between us and GOD. So let us hold fast the truth that it may be seen to be the superstructure of godliness; and so let us live that our life may be based upon the truth, that whilst we become living stones in the house of GOD on earth, we may become pillars in His glorious temple hereafter! C.

For The Churchman.

MR. EDITOR: I have been reading the admirable and godly instructions of our father in GOD, Bishop DOANE, contained in your last two numbers, and I wish to express, as a presbyter of the Church, my sincere gratitude to him, for his timely admonitions. Thoughts, such as he has there expressed, have been present with others, no doubt, as they certainly have with me. And thicker and faster have they come, as I have seen, in various parts of the country, how, as social organizations have increased in numbers, they have overshadowed the organization of GOD. Years ago, in some articles on the Temperance movement, I expressed, as probable consequences, what has actually happened. And although the consequences may be lessened by the fact that Church members form the Church society for a particular purpose, yet there is this fact which must not be forgotten. Every such society, intending to do what CHRIST's Body, the Church, as a social organization, was set in the world to do, is drawing to itself the eyes which should be fixed on CHRIST's Body. It is a deformity or excrescence upon the Body, which very poorly represents the comely proportions of the Bride. It really takes from the Church of GOD the honour of the works which are done by her children. Is it not so? There are works done—there is time spent—there is money expended—there is self-denial exercised—by *many* as members of the Brotherhood, which they did not, and would not do, as members of their parish. And what is the world's taunt? a human organization is of more account than the Church of GOD; a human obligation more binding than the vow of Baptism which is divine. The repute of a human society is more sought for than the reputation of the Church. Its social gatherings of more attraction than the promise of CHRIST to two or three met for divine worship. The Deacons of CHRIST, appointed for this very work of serving tables, i. e. for charitable aids, are less set by than they who have no divine appointment.

I will not carry out any farther this comparison, which is so much better done by him to whose discourse I only wish to call attention.

It seems a hard matter to get the means of support for parochial and Church organization and officers that already exist. Are we helping to remedy the evil and wrong, by increasing their number, but in such a manner as to draw our own thoughts and the thoughts of men of the world, from the ministers and appointments of GOD to those of human origin.

I have some statistics on this point which I will give you soon.

I do hope that the words of that wise old man, the Bishop, will be pondered. X.

For The Churchman.

MR. EDITOR: There are sundry movements going on in our stirring land which the Church must meet and direct. So far as I understand the system of brotherhoods, they are intended to further the work of charity in the Church, and also to embrace those whom the various societies out of her would otherwise gain over and perhaps alienate from her. The Masons and Odd-Fellows have drawn many of our people to their ranks. I am not aware that they have professedly opposed the Church, or necessarily weaned her children from her. There is another society which, day by day, gains and exerts political influence, and which openly declares that the Church of CHRIST has failed to do what it has accomplished. I refer to the Temperance Society. The Church is fully committed to doing her work by her missionary boards and S. S. unions and brotherhoods. Why should not the Church have a temperance society founded on proper principles?

Before I presume to advocate such a novel, and to many, I doubt not, ridiculous, idea, let me premise that I have no sympathy with the fanatics of the temperance movement. I believe that nothing GOD creates is evil. Not only so, but, when my GOD is pleased in His first miracle to create wine; when He is pleased to use it in His purpose toward me; when He commands me to receive it in remembrance of Him till He comes; and yet again when GOD the FATHER vouchsafes to bless that element in His Supper with His word and Holy SPIRIT; I cannot believe that His instruments are evil, or that He has commanded me to do that which is evil in itself; or that He Himself did evil in the creation and use of wine. Whatever that wine was which He created and used, it is certain it was neither the brandy, rum, gin, nor whiskey which our people use so abundantly. Good wine is to great extent out of their reach from its scarcity and price.

Drunkenness from abuse of the ardent spirits I have mentioned, is a crying sin in this country. It pervades all classes in the south. Take away all arguments derived from the evil effects of drunkenness on the body and mind and on the social position; there is another left, viz., its damning polluting effects on the soul, its blinding and deadening of all spiritual life. Now I ask, and I ask the clergy more especially, how are these cases to be met? As a body we have held out against societies which profess to do the Church's work to *men's souls*,—we have been opposed to the temperance association above all, and contended against it not only for this reason, but because we disapproved its principle. I do not say that we have been entirely wrong, but we have pushed our hostility to association to such an extreme, that we have rendered association *in the Church* a dangerous thing in some men's view. Not only so, we have opposed no law and rule of life against the sin of drunkenness. We have left open ways of vice, and set temptations in many persons' path by our plea of liberty.

There are degrees of drunkenness—various forms in which the evil shows itself. Sometimes it is habitual, again occasional; once more it may be mere addling for a time for pleasure, company, or appetite; or a man may get to be past all feeling, and become, like CALIBAN, "a perfidious and drunken monster." Say what we will, the evil is a great one in the general, and one against which the Church should set her face most sternly. When it comes to particular cases, when the Church deals with the evil in advice to her afflicted children, there is but one she can give. It is a sin, like lust, to flee from. The only answer which an honest clergyman can make to one subject to this sin, or tempted to it, or likely to fall into it, is—You must totally abstain. Let me bring the matter to a point. It is said, and said truly, that though the baptismal vow is one which binds us to temperance only, yet it must include such action in Christian obligation as will fully enable us to keep the vow itself. Thus, whatever leads us to break this vow, is by its very tenor to be avoided. Hence he who cannot be temperate by any other means, must totally abstain. This I believe to be the only ground upon which total abstinence can be considered as a binding duty. But in such cases I believe it to be a Christian obligation. The whole question is reduced to this—Is the baptismal vow sufficient? I answer fearlessly, Yes, in most cases; but there are cases which call for special self-discipline—cases when it becomes the duty of the clergy to call upon individuals to begin and carry out such discipline. I will put two: one, who is a constant attendant on the Church's services, goes on little by little in the use of his liberty, till he becomes a sot. He turns our own arguments against the temperance society on ourselves, and so shuts our mouths. It is in vain to tell such a man of his Christian obligations to a life of temperance. He acknowledges them in the main, but does not know where his liberty ceases, and license begins. Is a vow of total abstinence without use in such a case? Again: there is a man fully alive, perhaps, to every Christian obligation—who would willingly keep them—who strives to do so, but has brought his constitution to such a state, that the least use of his liberty brings him to the gutter. Again, we ask, is not a vow of abstinence useful in such a case? Strong measures must be resorted to in any attempt to cure this sin. He that is guilty of it must repent of it—must sorrow for his sin in godly sort, and make resolution against it. My proposal is a bold one—that the Church contend against this sin, and provide her children with such a resolution—with a vow—an asseveration and reiteration of the baptismal vow in one particular. It is a resolution which men must form themselves, to save their lives and retrieve their spiritual condition. Why not meet them in their time of wretchedness, instead of turning our face away, as we do often—alas! too often? I may be told of the danger of vows. I know the danger well; but I see that danger in that same baptismal vow unkept, unheeded. There is a discipline, and a power to exercise it, in GOD's Church, which can be called forth on occasion. Here is one. That discipline has its purpose in the spiritual advantage of the Church's children. It is curative medicinal, as well as magesterial. For my part, I frankly confess I have seen great good results from vows of total abstinence taken as asseveration of the baptismal vow, before GOD's minister, as an act of special discipline. Whether an association with the avowed purpose of inducing persons to take such a vow would be advisable or feasible, I leave to my superiors.

One word and I have done. The temperance society declares the Christian Church has failed to make men temperate. If they had said that members of the Church had failed to do their duty in this respect, they had told the truth. We must remember though that in the idea of most of these men the Church is a mere chimera, or at best, an association of men by common agreement. They cannot understand the idea of grace acting in and by a body instituted by CHRIST. We imply the grace of GOD's SPIRIT when we speak of the Church's power and function. If they mean that GOD's SPIRIT cannot make men temperate, they stand convict of horrid blasphemy. V.

THE WORLD.—The opinions of the world, as to virtue or vice, are not only ruinously false, but they are as changeable as false. What in one age of the world would have branded a man with infamy as long as he breathed, becomes not only pardonable, but reputable, in another. The customs of the world, and the fashionable crimes of society, are shifting from age to age. For one instance out of a hundred: some time ago there existed a nation where theft was honoured, as a proof of skill and dexterity; while in that very same nation, drunkenness and debauchery—intemperance of any kind—would have ruined a man's reputation forever. Now look at the change! In our days, the one is stigmatized with punishment and dishonour, while men often boast of their achievements in the other. How is a man to be guided by this childish and despicable world, that has not yet learnt, in six thousand years, to guide and regulate itself?—that calls a thing virtue at one time, and vice at another; that calls evil good, and good evil; that puts bitter for sweet, and sweet for bitter? Let him put it aside from him with contempt, and let him "remember his Creator." He will not shift and change with times and seasons. The fashions and opinions of the world may turn round and round with the world itself; but the law of GOD stands unchanged and unchangeable as the GOD that endureth forever and ever.—The Rev. C. WOLFE.

WEALTH WITHOUT SOUL.—There is no surer augury of approaching decay—of decay, indeed, more than approaching, for it has already far advanced, of death begun—than the absence of generosity from a people's heart; when it is impossible to stir them, when those electric shocks which with lightning speed run through an entire people now visiting them no more: when the summons to help others, to defend the weak, to uphold the majesty of law, is only met with the reply, "Am I my brother's keeper?" To such a people it is presently given, by a just law of GOD's providence, to behold the tide of wealth, which bore them so proudly up, while they did not not count it the first thing, forsaking them now, when it has become foremost in their eyes—it may be, slowly but surely ebbing, and leaving them stranded as on some forsaken shore; or else, in a keener irony yet, the man's heart being gone from them, they perish in the midst and at the height of that wealth, which attracted the spoiler, but was impotent to defend itself or its possessors from his hands.—The Rev. R. C. TRENCH.

WHAT FAMILY GOVERNMENT IS.—It is not to watch children with a suspicious eye; to frown at their merry outbursts of innocent hilarity; to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity.

And when they have been in fault, it is not to punish them simply on account of the personal injury that you may have chanced to suffer, in consequence of their fault; while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets, which would be extravagant if applied to a fault of ten-fold enormity; or to declare, with passionate vehemence, that he is the worst in the village, and destined to the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to teach an implicit and unquestioning obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of a civil magistrate, and to the laws of the Great Ruler and FATHER in Heaven.

It is to punish a fault because it is a fault, because it is sinful, and contrary to the commands of GOD; without reference to whether it may or not have been productive of immediate injury to the parent or to others.

THE POETRY OF DANTE.—All his pursuits and interests contribute to the impression which, often instinctively it may be, he strives to produce, of the manifold varieties of our life. As a man of society, his memory is full of its usages, formalities, graces, follies, fashions,—of expressive motions, postures, gestures, looks,—of music, of handicrafts, of the conversation of friends or associates,—of all that passes, so transiently yet so keenly pleasant or distasteful, between man and man. As a traveller, he recals continually the names and scenes of the world; as a man of speculation, the secrets of nature, the phenomena of light, the theory of planetary motion, the idea and laws of physiology. As a man of learning, he is filled with the thoughts and recollections of ancient fable and history; as a politician, with the thoughts, prognostications, and hopes, and history of the day; as a moral philosopher he has watched himself, his external sensations and changes, his inward passions and mental powers, his ideas, his conscience; he has far and wide noted character, discriminated motives, classed good and evil deeds. All that the man of society, of travel, of science, of learning, the politician, the moralist could gather, is used at will in the great poetic structure; but all converges to the purpose, and is directed by the intense feeling of the theologian, who sees this wonderful and familiar scene melting into and ending in another yet more wonderful, but which will one day be as familiar,—who sees the difficult but sure progress of the manifold remedies of the Divine government to their predestined issue; and, over all, GOD and His Saints.—CHURCH's *Essays*.

PRETENDED MIRACLES OF MOHAMMED.—The unprincipled interpreters of the text of the Quran have certainly taxed their ingenuity in endeavouring to distort and explain any such passages as are not in harmony with their own ideas, and strive hard to support the popular legends of MOHAMMED's miracles on the authority of the Quran; but unfortunately for them MOHAMMED has, in numerous passages of the Quran, been compelled to acknowledge his inability to show a sign. There is no doubt that MOHAMMED himself was willing enough to be thought gifted with supernatural powers, and there is proof also that he encouraged his friends and followers to attribute such powers to him. But he did not dare to risk his reputation by any formal claim to miracles: he could not safely do so. He had too many eyes on him, and his claim could have been easily disproved. Had he not been so repeatedly and publicly challenged to authenticate his mission by a sign from Heaven, we should never have had such a passage in the "Sura Bani Israel" as the one in dispute, and many others to the same effect in other Suras. A belief, however, in the miracles of their apostle seems almost to form a part of every Mussulman's creed; and taking for granted that MOHAMMED's miracles are too well authenticated to be called in question, they proceed to prove his Risalut by his miracles. Hence there is no point on which they lay greater stress, and volumes on volumes are filled with these wondrous fables, some of them so purely absurd, that it passes belief how any rational person can possibly credit them. But so it is; they are greedily received, and a ready faith accorded them. If we are to believe Mohammedan writers, every act of MOHAMMED's life is a miracle; and this belief is carried to such ridiculous lengths, that many Mussulmans firmly believe that even the performance of the ordinary functions of nature by him were miraculous. Yet this man, whose commonest actions are regarded as miracles, when repeatedly challenged to prove his mission by a sign from heaven, and satisfy the minds of the doubting, invariably answered, "Verily signs are in the power of GOD alone. Though a Quran should be delivered by whi h mountains should be moved, or the dead be caused to speak, it would be in vain. When signs come, the infidels will not believe." Former nations have charged them with imposture, and that they are profitless. It never seems to strike Mussulmans that if MOHAMMED's whole life were one uninterrupted series of miracles, as they represent, these miracles must have been patent to all, and would have been a sufficient answer to the Qareish and others who doubted. There could have been no occasion for the oft-repeated challenge to authenticate his mission, nor so many excuses on the part of MOHAMMED for his inability to give a sign.—*Colonial Church Chronicle.*

ROME'S LATEST SAINT AND INTERCESSOR.—There are many striking circumstances in the Beatification which has just taken place in Rome, and which, we conceive, cannot but sink deep into the heart of the Church, as well as attract much attention from those outside of it. The world is about being convulsed by a universal war, from the frozen waters of the Baltic to the hidden sources of the Nile, all over the East to the shores of the Caspian, and nothing is heard but the din of war. What is Rome doing just at this moment? Rome, the depository of the memories of all this world's greatness—Rome, the city where dwelt those great, bad men, in whose presence even the star of NAPOLEON would grow dim—Rome, the city of SYLLA, of MARIUS, and CINNA, of CÆSAR and "fierce ANTONIUS," of TIBERIUS, of VESPASIAN, of TRAJON, of JULIAN? What is being transacted in that wonderful locality at this moment? Why, the Pope has for *long years* been debating with the learned and august Princes of the Church whether a poor girl who died 240 years ago in a village in France attained to such heroic virtue that she ought to be declared "Blessed," and Mass and Office be decreed in her honour, and all the four hundred million of Catholics who look with faith and obedience to Peter's Chair invited to invoke her intercession!

The history of the Blessed GERMAINE COUSIN is soon told. She lived at Pibrac, in the Diocese of Toulouse, in the sixteenth century. She was quite of the humblest class of the people; was obliged to tend the flocks in all weathers; was half-starved and harshly-treated at home by a cruel stepmother; and was besides afflicted with scrofula, as many a poor creature is now, especially those exposed to damp, and who have insufficient and bad food. Yet she bore all her crosses bravely and heroically, with a joyful heart and a serene brow; she lived continually in prayer—she went to the church long distances, over bad roads, and, in short, lived such a life that the simple inhabitants of Pibrac regarded her with veneration, which continued and increased after her early death forty years, after which her body was found incorrupt. Long ago the attention of the Holy See was called to these facts, and it was proposed to enrol her among the Beatified. The French Revolution came on, sweeping like a hurricane over the fair field of the Church. The [Roman] Church, however, forgets nothing [which will uphold her superstitions, ED. *E. C.*] and now that that storm is over, and two other revolutions besides, she resumed the investigation which has just ended in giving to the humble shepherdess, amid the rejoicing of all Rome, in the Basilica of St. Peter's, thronged with the faithful from every country, the title of Blessed. Henceforward her efficacious intercession will be invoked over the wide world, and mothers under the shadow of the Andes and the islands of the Pacific will call their daughters by the name of GERMAINE.

What an institution! What Church but this has a right to the name of "the poor man's Church?" She actually is, and does, what the pretenders to humanity and the progress of the species can only simulate. They would level all ranks to a base uniformity, by teaching the needy to envy the great the station which is often only their curse. The Catholic Church, whilst recognising the intrinsic excellence of all ranks as means to the ultimate end of human nature, throws a dignity and grandeur about the meanest of pursuits, equalising all ranks, at the very moment she most emphatically preserves their distinctions. GERMAINE COUSIN, bearing with sweetness the taunts of her stepmother, was great and noble, though she was only a poor shepherdess, just as our own great St. PATRICK, when he herded swine on the mountains of Antrim, was in reality so far beyond mere human greatness, of Kings and Emperors, as not to admit of a comparison. The Catholic Church fearlessly declares this eternal truth, and has her eye on heroic illustrations of it, which, from time to time, she promulgates. Such were the Blessed ANDREW BOBOLA and the Blessed JOHN DE BRITTO, whom our city has just venerated, and such the Blessed GERMAINE COUSIN, whose example the Holy Father has so wisely and instructively pronounced to be the great lesson needed by this age.—*Tablet.*

DOUBT AND FAITH.—Examination originates in doubt, ignorance, or captiousness. Our SAVIOUR commanded the Jews "to search the Scriptures." Why? Because they disbelieved His works, and imputed them to Satan. Was the examination of Scripture by such characters equally acceptable with the prompt faith of those, who, on seeing "his mighty works," exclaimed, "We believe?" I think not.—MORGAN.

IT IS as easy to deceive ourselves without our knowing it, as it is difficult to deceive others without their knowing it.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
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SMITHSONIAN HOUSE—ON THE EUROPEAN PLAN—604 Broadway, on the same block with the Metropolitan Hotel, and three doors below Houston street.
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jy1–4t$ SIDNEY KOPMAN.

COUNTRY BOARD FOR BOYS.—A few lads can board with us during July and August at our summer residence in Bristol, R. I. The house being within a hundred feet of the shore, healthful aquatic sports can be conveniently enjoyed. Circulars at Stanford & Sword's; at Lockwood's; and at this office.
WM. B. STOUGHTON, } Principals of Church Schools,
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LITERATURE.

The Works of Fisher Ames, with a Selection from his Speeches and Correspondence. Edited by his son, SETH AMES. 2 vols. Little, Brown & Co.

FISHER AMES died July 4, 1808. The next year a collection of his Speeches and Essays was published, with a preliminary biographical notice or eulogium by President KIRKLAND. These are now reprinted, with the addition of a volume of correspondence. It might have been wished that a new edition of the works of AMES should be accompanied with a fuller disquisition on his times; an exhibition of the peculiar relation which he bore to the men and politics of the day; a statement of the natural limits and justification of Federalism in American history; and,—without crossing the limits of propriety,—a more intimate picture of the man might reasonably have gratified the curiosity of those who have been attracted to the writings of the orator by their worth or the tradition of his influence.

A full memoir of AMES has not been undertaken, but important materials have been brought forward in the Letters for its final accomplishment. These show the politician in his most confidential moods, writing to his political friends on the politics, in which he bore so personal a part, from his first introduction to the first Congress under the Constitution, in New York, in 1789, to his last Dedham correspondence with TIMOTHY PICKERING and JOSIAH QUINCY, at the close of the year preceding his death. The party spirit of Federalism lives over again in these pages. Well grounded in the principles of conservatism and a respect for the Constitution, AMES added to the force of his arguments the restless anticipations of a mind given to despondency. For a new State he was something of a croaker,—constitutionally timid. There were some of the "fears of the brave" in his composition; but if he doubted of affairs, it was with a patriotic motive and acute philosophic argument to support him. "Government," he writes from Philadelphia to his constant correspondent, GEO. RICHARDS MINOT, "here is in the cradle, and good men must watch their own child, or it will die, or be made way with." No one watched more vigilantly than AMES, or cried wolf, wolf, to the child oftener.

The letters of AMES are sharply written, with point and occasional felicities of expression, but they are not elaborate or highly-finished compositions, rarely partaking of the essay character of some of WEBSTER's epistles.

Turning to the hitherto-published writings of AMES, we find them maintaining fully his traditional reputation. The argument in the speech on sustaining the provisions of the British Treaty, in the House of Representatives, is a masterpiece of logic and oratorical policy. It courteously winds round the opposition and strangles them in its embraces. The "Eulogy on WASHINGTON" was well conceived, in its avoidance of anything like false glare or a theatrical light about the subject. The sketch of the character of HAMILTON is a model for manly pathos. A touching sentiment seems to give heart to all its periods. Alluding to the gloom cast upon the community by the great catastrophe of his death, he says: "In this case, it is safe and correct to judge by effects; we sometimes calculate the height of a mountain by measuring the length of its shadow." This event brought out AMES' rarest powers. In the concentrated effort of his life, in the confined drama of men and events to which he devoted himself, HAMILTON was the conspicuous actor, and the sudden disappearance of that personage from the stage called up every emotion of his life in its intensity. He passes from sorrow to energy in a "fine phrenzy"—"If, then, the popular estimation is ever to be taken for the true one, the uncommonly profound public sorrow for the death of ALEXANDER HAMILTON sufficiently explains and vindicates itself. He had not made himself dear to the passions of the multitude by condescending, in defiance of his honour and conscience, to become their instrument; he is not lamented, because a skilful flatterer is now mute forever. It was by the practice of no art, by wearing no disguise; it was not by accident, or by the levity or profligacy of party, but in despite of its malignant misrepresentation; it was by bold and inflexible adherence to truth, by loving his country better than himself, preferring its interest to its favour, and serving it when it was unwilling and unthankful, in a manner that no other person could, that he rose; and the true popularity, the homage that is paid to virtue, followed him. It was not in the power of party or envy to pull him down; but he rose with the refulgence of a star, till the very prejudice that could not reach, was at length almost ready to adore him." The fancy of AMES is the brilliant lightning which plays on the dark cloud of his sympathies.

Of his powers of expression, take his picture of the consolatory supporters of the French Revolution, who preserved their equanimity amidst its wildest excesses—"The 'enlightened' philosophists surveyed the agitations of the world as if they did not live in it; as if they occupied, as mere spectators, a safe position in some star, and beheld revolutions sometimes brightening the disk of this planet with their fires, and at others dimming it with their vapours. They could contemplate, unmoved, the whirlwind, lifting the hills from their base and mixing their ruins with the clouds. They could see the foundations of society gaping in fissures as when an earthquake struggles from the centre. *A true philosopher is superior to humanity; he could walk at ease over this earth if it were unpeopled; he could tread, with all the pleasure of curiosity, on its cinders the day after the final conflagration.*" At another time, as he warms with the progress of an unlicensed democracy, he writes: "We have no JUVENAL; and if we had, he would scorn to dissect the vice that wants firmness for the knife, to elevate that he might hit his object, and to dignify low profligacy to be the vehicle of a loathsome immortality."

Before parting with these volumes we must acknowledge the very handsome style of typography in which they appear. Like all the publications of Messrs. LITTLE, BROWN & Co., the paper and print are of unusual elegance; well worthy of securing in the choicest library the position to which the subject matter so well entitles them.

Our Parish, or Annals of Pastor and People (Boston, L. P. CROWN & Co.), is a collection of sketches of village life, grouped about the central figure of the clergyman,—the locality being New England, and illustrating what our old English friends would call the beauties of the voluntary system. The volume is written with considerable skill; an adaptation of the descriptive, sketchy style, leaning on the sentimental, with a slight infusion of the humourous, in vogue lately in the "Ik Marvel" and other popular essays.

A sentence will show its aim and spirit: "Our little parish was a mosaic of individual characters, and I shall be allowed to bring them all forward in the order these simple annals seem to require. I shall try to sketch only after nature, without a dream of malice or a thought of levity. In the limits of this diminutive circle were to be found all the hopes, and plans, and motives and activity common to humanity everywhere. The daily and yearly experiences of these simple hearts, therefore, may be taken as an epitome of the experience of human hearts the world over. They are really so. And these annals are little less than pressed leaves in the book of recollection." From which we may infer that the author, whoever he may be, is not writing merely from his invention.

There are good sense and pleasantry in these pictures of Brookboro'. The Deacon Burroughs is a sound man, and Miss Buss, the inquisitive but good-hearted old maid, is humourously hit off. There are many traits, too, of nice observation.

MISS BUSS.

"But I am only a stranger here you know."

"Yes, yes; I didn't think of that when I spoke. So you are all very excusable, sir. Well, I'll *tell* you where I live; it's with my sister, sir—that is, with my brother's wife; and with my brother too, I 'spose, for *that* matter, for he lives with his own wife. Ha! ha!"

The clergyman was waiting to hear about the locality of the mansion alluded to.

"O la, I forgot again that you didn't know my brother," said she. "He was a sayin', only this very day, how that he *wanted* to know you very much, he'd heerd so much about you. He hasn't been to meetin' yet, you see; but he *means* to come. They've had such changes here in Brookboro', and so many new ministers too, he didn't know what they'd finally make their minds up to. He means to wait till they've pitched on to somebody *for good*. That's *his* cut out; and I can't exactly find it in my heart to blame him either. Well, my brother thought *he* couldn't get over at present, so he said he guessed *I'd* better come; and so I did. He wanted to hear about the minister all he could, you know."

Mr. Humphreys nodded a sort of half-vexatious nod. Mrs. Burroughs glanced at him, and asked him to take another cup of tea; and Lucy looked at her mother, and at Miss Buss, and at Mr. Humphreys, one after the other.

"The house is on what's called the 'back road,'" ventured Lucy with a view of keeping the threads of the conversation a little together.

"O, yes," broke in the visitor again. "It's rather a lengthy walk there, sir; but I guess you couldn't miss the way."

Mr. Humphreys bowed, and was going politely to accept her invitation to call there.

"A *red* house, sir, it is," she interrupted, holding her cup in her hand, and lifting up her face until it showed fuller and more crimson than ever. "Left-hand side,—a little back from the road—and a wood pile a little one side o' the buildin'. You can't miss it if you try. I'm sure *my brother* 'll be glad to see you, and so 'll his wife, and so shall I; and we'll try and make you comfortable, though we don't pretend to be quite such good livers as Deacon Burroughs' folks be. *They* live on *the street*, you know. Quite a difference! *We're* off the post road entirely; never see nobody except when we come to meetin',—and that hasn't been very steady, lately,—or when somebody comes over there. But I'm *goin'* more *now*; we've got a new minister, and I tell folks it makes a great, a wonderful sight of difference in my feelings. And it does, you may depend on't. If you 'll come over, sir, my brother Ned 'll give you all the talk you'll want, I'll warrant you. He'll talk every thing, and about everything. Sometimes I tell him, just to stop him, you know, he'll tire *me* out, and all the rest of his friends, too. But you must come over, sir, and see him, and see us all, for yourself. He'll give you good talk, and a plenty of it."

. . . .

Miss Buss was a kindhearted person, and her kind heart had been mellowing in the suns and frosts of full thirty years. You could not well rouse her resentment, for there was nothing of it. She was full of the milk of human kindness. There were blemishes about her manners, though it would have been more difficult to discover them in her character. Her very worst apparent failing was, this quite common but much too curious habit of the pursuit of knowledge, sometimes, it must be confessed, under the greatest of difficulties. In other words, she was a little too inquisitive; and her questions stuck to one's feelings like so many troublesome burrs to his clothes.

"Well," said she, finally, "I must be going." There was no use in trying to detain her any longer. "I've got a little ride to take yet, you see; and Miss Button's waiting over't the store, I 'spose. If I don't get home pretty soon, the folks'll wonder what's got me. Good night, Miss Burroughs. Good night, deacon. Good night, Mr. Humphreys. Don't forget, now, to come over pretty soon, sir. I shall tell Ned all about it; and he'll expect you certain. He'll be glad enough to see you, and to talk over matters with you. And he'll give you good talk, too, and a plenty of it! Good night!"

And out the door she tripped.

"And if *she* can't give one 'good talk,' and a plenty of it," said Lucy to herself, "then *I'm* mistaken; that's all!"

There is something, however, not exactly agreeable, in seeing the clergyman mixed up so intimately with all these humours of the village. His personality is too obvious; he is too immediately dependant upon the whims and caprices of the people. His office should be felt rather than the mere man who holds it. The use of a liturgy does much to refine and elevate the views of the people towards this relation. An appropriation of parish property is still desirable in most places, to improve the position. In founding new parishes, in districts where the land new cheap is susceptible of improvement, it should be a leading idea to secure some endowment of lands to be attached to the church for the support of the minister. The creation of week day schools and parish libraries will tend still further to raise the cause of Christianity above its immediate dependence on the "earthen vessels" to which it should not be entirely entrusted. A sound well-chosen library would fix upon the minds of the people the idea that the Church is neither of to-day or yesterday; and that it does not rest entirely in the pleasing manners and popular sermons of the clergyman, or the fast or loose purse-strings of the congregation.

Though "Our Parish" is not a parish of the Episcopal Church, yet it gives a view of many relations in which a member of the "Apostolical Succession" may in these days find himself placed with his neighbours, though he should be in a better situation for controlling the circumstances.

Influence of the Mechanic Arts on the Human Race is the title of two lectures delivered by CHARLES GAYARRE at New Orleans and Mobile, and published in this city by WILEY. They are marked by the warm rhetoric which distinguishes the accomplished author of the History of Louisiana. The argument exhibits the mental conditions united with the manual labour of the mechanic arts, in refutation of the definition which would limit them to works "in which the hand and body are more concerned than the mind." The effort to place these practical results of industry and invention by the side of the Fine Arts in the public estimation, should be considered successful with a generation which owes so much more to the former. No one, we presume, will dispute the high honour to be accorded to the men of genius who drag out and accommodate for us the hidden forces of nature. The question then comes up, essentially as it did with the ancient philosophers, between the moral element in poetry, philosophy, and the fine arts generally, and the practical handling of the mechanical pursuits. The moral or religious knowledge became a power to the soul, and so was distinguished from the physical industrial operations which, however useful they might be, could not improve a man equally in this philosophical sense. The true modern method is to unite these two species of culture, by infusing a spirit of poetry and truth into the humblest occupations of labour, and furnishing for its leisure hours the choicest enjoyments of books, pictures, and sculpture, and nature, in libraries, galleries, and public parks. Mr. GAYARRE enforces his liberal view of the calling of the mechanic with much ingenuity.

INTELLECT WITH MANUAL LABOUR.

Look at those two men who are making bronze pitchers. Who are they? Mechanics; will say the inattentive host of those who pass by. But what is called a man of taste happens to stop. He pays no regard to one of those workmen, and bows with reverence to the other. Why?—because the one, in his opinion, is a vulgar mechanic, and the other, BENVENUTO CELLINI—the great artist. Yet, for the crowd they were both alike—both engaged in the same operation—and both held brothers of the same trade before the distinction of superiority, perhaps accidentally discovered or acknowledged, had set them so far apart. But what is that degree of skill to which the other pitcher maker and chaser must attain, before he may be permitted, like his companion, to merge the mechanic into the artist, although he may never arrive at the same excellence? Who can say? And besides, what is the precise amount of taste required, to justify the issuing of such a verdict, to entitle it to be recorded, and to cause it to be respectfully carried into execution?

Look into a different direction, where two men are stuffing capons. Can there be a less exalted occupation? Who is the one on the left? A mechanic. And the other on the right, is he of the same tribe? Oh no!—It is FRANCIS BACON, the Lord Chancellor of England, stuffing a fowl with snow, to make an experiment, and applying his favorite process of induction, in order to "enlarge the bounds of human empire," through the operation which, apparently, is only mechanical. Thus it is within the power of man, to ennoble even the stuffing of a capon, to cause mind to predominate over physical labour even in the improvement of a wheel, and to convert the mechanic art into the liberal art—that in which, according to the received opinion, the intellect is more concerned than the body.

This anticipation by poetry of modern art is not the only instance of the kind:

When FLETCHER put the following lines in the mouth of ARBACES, the Oriental conqueror:

> He shall have chariots easier than air,
> Which I will have invented; and thyself,
> That art the messenger, shall ride before him
> On a horse cut out of an entire diamond,
> That shall be made to go with golden wheels,
> I know not how yet . . . .

he was a poet—one who pursued a liberal art. But he who executed the poet's conception, he who gave an endurable and useful embodiment to those flitting visions of the brains, he who produced the fire-breathing horse and the golden wheels, when the poet "knew not how yet" it was to be done—is he not entitled to as exalted a seat as the poet himself on the broad platform of the intellect; and is he not incommensurably his superior as to the benefit conferred on mankind?

There is force in the following—notwithstanding certain appearances in Europe and Asia may, just now, seem to be against it; but in reality the wars are in favour of the argument, for they exist where the interests of commerce are the weakest.

Another of the blessings of the Mechanic Arts is their having, by the increase of the objects of commerce, multiplied the bonds of union among the nations, introduced new relations and removed prejudices, by almost annihilating the distance which separated them, and made peace so predominant an interest over the minor ones which are causes of division, that those nations are exposed to very few chances of collision. The construction of manufactures, railroads, canals, and other colossal works have absorbed the funds that the carrying on of war would require, if waged by some of the great Powers of the earth, so that a hostile struggle among them would produce such a perturbation of the vital interests of mankind, that it would not be of long duration. The Mechanic Arts are the pillars which support the complicated fabric of modern society, and there is a spirit on the watch which will not easily allow the blind Samson of war to shake them and to bury civilization under their ruins. Hence the present hesitation in the belligerent dispositions of Europe. The sword itself is made to think and reflect; it may fret in the scabbard, but before it leaps out, it is bound to consult the scythe, the plough, and the other engines of industry.

A paper has reached us, through the kindness of a friend, giving an account of the recent opening of new rooms for one of the numerous literary associations for social and industrial improvement, with which England at the present day abounds. This institution is at Sherbourne, and is understood to be greatly indebted for its welfare to the personal services of Mr. MACREADY, the late tragedian, a resident of the town. The speakers on the occasion numbered several clergymen. As it may gratify our readers to know what was said, and to see something of the liberal working of a popular institution in a country supposed to be peculiarly aristocratic in its class distinctions, we shall quote a few remarks made on the occasion. Mr. MACREADY was introduced as the leading benefactor of the society. He spoke of the liberal provision of books, periodicals, the new lecture-room, and provision for the superintendant. "For the ensuing session," he said, "we look forward to an organization of a regular system of classes, under the guidance of paid teachers, to evening readings, and our promise of lectures has been most encouraging, as you will agree with me in thinking, when I mention the names of Mr. FOX, the Member for Oldham; of Sir JAMES EMMERSON TENNENT; of, I hope, Dr. LYON; of the Rev. JAMES WHITE, the Rev. J. K. STALLYBRASS, Mr. SPOONER, Mr. WIGHTWICK, and in addition to these we have a promise from Mr. CHARLES DICKENS of the reading of one of his Christmas Carols." He met the undefined objection to the levelling or mischievous tendencies of such institutions, by a picture of the healthy, invigorating pursuit of knowledge, and gave the following anecdote of the step upward now and then made in exclusive English society:

If my information is not incorrect, this very town justly makes boast of one, whose honourable rise from humble circumstances to a distinguished position as Member of Parliament and lawyer, will furnish my theory with a ready illustration. It is the duty of every man, to GOD, to his country, to his household hearth, to exalt his aims, and to labour honestly for their advancement. Like the young adventurer in LONGFELLOW's exquisite poem, as he bears on, still higher and higher, in his earthly career, the banner he carries through life and clings to in death, should be inscribed with the inspiring word, "Excelsior!" (Enthusiastic cheers.) Perhaps I have unwarrantably detained you in this assertion of the purpose and objects of our Society; but I would request your indulgence a little longer, whilst I recount an anecdote, not altogether inapplicable to the defence I have attempted to set up. The first time I visited Canterbury I wished, of course, to see the cathedral. A gentleman there of the name of AUSTIN, the surveyor and architect of the building, hearing of my intention, and being desirous of showing me civility, proposed to accompany me. This person had re-decorated almost the whole of the interior, had restored the dilapidated portion of the western front, had built himself an excellent house in the cathedral grounds, and was, at the time I speak of, in the enjoyment of a very comfortable income, and a most respectable position. He was the artificer of his own fortune, and had raised himself to this position from a state almost of actual destitution; he had formerly been the servant of a friend of mine, and when he reached Canterbury had not half-a-crown in his pocket! In lifting himself to a level, so far above his original condition, he might possibly shock the prejudices of our anti-levelling exclusionists! But this is not my story; he directed my attention to everything worthy of notice; pointed out with the detective eye of taste the more recondite excellences of art throughout the building, and, with convincing accuracy, shed light on the historical traditions associated with it. It was opposite the western front, that he stood with me before what seemed the site of a small shed or stall, then unoccupied, and said, "Upon this spot a little barber's shop used to stand. The last time Lord TENTERDEN came down here, he brought his son with him, and it was my duty, of course, to attend them over the cathedral. When we came to this side of it, he led his son up to this very spot, and said to him, 'CHARLES, you see this little shop; I have brought you here on purpose to show it to you. In that shop your grandfather used to shave for a penny! (Loud cheers.) That is the proudest reflection of my life! While you live, never forget that, my dear CHARLES!'" And this man, the son of a poor barber, was the Lord Chief Justice of England! What will "the levelling system" dissentients say to that? They may argue, perhaps, that it is an exception to the general rule. But, for that very reason, because the chances of great success are rare, we should surely spare no pains in improving the condition of all whom accident may depress, or fortune may not befriend. (Warm applause.) Exulting in the reflection, that through institutions like these, they will still at least possess the means of enlightenment and intellectual recreation:

> "Not doomed to ignorance, though forced to tread
> From childhood up the ways of poverty;
> From unreflecting ignorance redeemed,
> And from debasement rescued."

Mr. MACREADY was followed by the Rev. Dr. LYON, the Rev. M. HAWTREY, and the Rev. J. G. AVERY. The last-named gentleman said in a spirited way, introducing a reference to America:

If it were asked what qualities are most essential to intellectual success, it may be answered, a habit of observation, and a taste for literature. The former is that which makes all our experience contribute to furnish us with lessons of wisdom. It is the very quality, the absence of which, perhaps, more than any other, caused the decline of ancient learning. There was a time when the empire of knowledge was in the East. We obtained our astronomy from Chaldea, our Algebra from India, our Arithmetical notations from Arabia, our Logic and Mathematics from the Sage of Syracuse, our Fine Arts from Greece, our religion from Judea. The shores of the Mediterranean were trodden by giants in intellect and proficients in science when our savage ancestors were plying their wicker coracles around the coasts of Britain. But that glory has departed; Chaldea's wisdom is forgotten—India and Arabia have lapsed into their pristine darkness;

> "The isles of Greece, the isles of Greece,
> Where burning Sappho loved and sung,
> Where grew the arts of war and peace,
> Where Delos rose and Phœbus sprung.
> Eternal summer gilds them yet,
> But all, beside their Sun, is set!"

And why? For one reason at least among others, that the ancients lacked the habit of inquiring observation. They were intent on prodigies, on marvels, on interruptions to nature's laws and exceptions to her rules, rather than on learning what her laws were. Their science served to dazzle the vulgar, and to distinguish the sage, instead of extracting from the knowledge common to both, lessons useful to all. A habit of observation is the glory of modern times. GALILEO observed the oscillations of a lamp in the cathedral at Pisa, and thus discovered the principles of the pendulum. A contemporary of his observed the effect of two lenses inserted in a metallic tube, and originated the telescope, that marvellous instrument which has almost gifted man with a new sense, and disclosed to him thousands of previously unknown worlds in the trackless depths of space; HARVEY observed the valves of an hydraulic engine, and discovered the circulation of the blood; the rust on a soldier's musket suggested to Prince RUPERT the art of Mezzotinto engraving; NEWTON, from the falling of an apple, learned that sublime law of gravitation, the discovery of which marked a new era in science; the glitter of a soap-bubble enabed him to demonstrate the refrangibility of light and the theory of colours; MONTGOLFIER, from the ascent of smoke from a chimney, discovered the theory of balloons; and that marvellous agent which has revolutionised mechanical science, and is even yet in the infancy of its achievements, steam, was discovered by the observation of its effects in lifting the stiff lid of a tea-kettle. (Cheers.) And well may we stand amazed at what modern science has already accomplished. It has taught the sun to paint our pictures, the magnet to mould our metals, the lightning to carry our messages, the steam to weave our clothing, propel our traffic, and wing our messengers of war, and man

> "Hath made fire, flood, and earth
> The vassals of his will!"

And yet its triumphs multiply. Nature is not exhausted. She stands before us like the fabled goddess of Plenty, with her horn but half inverted, and still inviting mankind to know, to conquer, and to enjoy! (Cheers.) And may we not regard it as a remarkable circumstance, and as indicative of the designs of Divine Providence, that the two greatest nations of the earth, whose language is spoken by three-fourths of mankind, whose literature is the literature of trade and commerce, of arts and science, of civilization and liberty, are now in cordial harmony rolling back to the East the tide of knowledge, and invading the very strongholds of ignorance and despotism, not for purposes of guilty aggression, not with designs of grasping ambition, but in the name of truth, of liberty, and of justice, to maintain the rights of nations, to promote the freedom of mankind, to proclaim "Peace on earth, and good-will towards men!"

Without attaching undue importance to Mechanics' Institutions, or regarding them as the sole means of education, no one can be insensible to the benefits to the social system, of advantages thus nobly urged and substantially provided for.

Messrs. LINDSAY & BLAKISTON have published two volumes bearing the general title, *Foreshadows; Lectures on our Lord's Parables* and *Lectures on our Lord's Miracles*, by the Rev. JOHN CUMMING, Minister of the Scotch National Church, &c.

Leila Ada, the Jewish Convert, is the title of a well-printed volume issued by JOHN WILEY, which purports to be an authentic memoir. It is the story of a young Jewish lady converted to the Protestant faith, whose emotions are described in a series of family letters. Various difficulties were interposed, but her constancy remained faithful to the end. The narrative is smoothly written, toned according to the approved style of books of its class.

Dr. THOLUCK's *Guido and Julius; or Sin and the Propitiator exhibited in the true Consecration of the Skeptic*, appears in a translation by J. E. RYLAND, with an introductory preface by Dr. J. P. SMITH, from the press of GOULD & LINCOLN.

Messrs. IVISON & PHINNEY have published, in a school edition, *Outlines of History; illustrated by numerous geographical and historical notes and maps*, by MARCIUS WILLSON. The new features of this book, the geographical notes and the series of wood-cut maps, are of importance. The author has had experience in the preparation of similar manuals, and appears to have executed his work with diligence and skill.

The same publishers issue a companion to FASQUELLE's French Course, in *Aids to French Composition*, a series of progressive and instructive exercises, by W. W. HOWARD.

DEWITT & DAVENPORT publish *Flora Lyndsay; or Passages in an Eventful Life*, a spirited novel of emigrant life, by Mrs. MOODIE, author of "Life in the Clearings," &c.

GLEANINGS FROM FOREIGN EXCHANGES.

DISCOVERY OF OOLITE NEAR BRISTOL.—A discovery of three very valuable and extensive beds of oolite, of the purest description, has just been made in the immediate vicinity of Dundry. They extend over a surface of nearly 10 acres, and consist of blocks fully 30 feet thick. The quality of the stone is so superior that architects who have examined it pronounce it far before the Portland, and invaluable for Gothic architecture and sculpture from its hardness and closeness of grain, it being entirely without veins, and not fraying. It is singular enough that these valuable beds should have remained so long hidden, as from the quarries in the almost immediate neighbourhood the stone was taken with which Redcliff church was built, and workmen's wages but one penny a day. The architects employed in the restor tion of "Ye pride and glorye of ye Westerne lande," St. Mary Redcliff, have, from the unsatisfactory quality of the freestone in the neighbourhood, been obliged to send at a great expense to Caen in Normandy, for stone in order that the edifice may not be subject to premature decay. This necessity will now be entirely avoided, as these beds are found to be fully equal to the Caen in working and other qualities. We understand that the crop of the quarry is within two feet of the surface, and that its fortunate possessor is Mr. CHARLES CARTER of Clifton.—*Sherborne Mercury.*

SENSIBLE NEWS OF A SEA-SNAKE.—It is comfortable to get some account from a trustworthy naturalist of a sea-sepent that is neither a bunch of sea-weed nor a bunch of lies. Mr. PEACH, a gentleman whose name is familiar to all working men of science as possessing the property of an accurate and intelligent observer, tells us that a few weeks ago a specimen of a singular and rare serpentine fish was cast on shore in Sinclair's Bay a few miles from the town of Wick in Scotland. This water monster certainly is a very fine sea-snake, though not perhaps the well-known sea-serpent of fiction. When it was brought in it had been much mangled and cut about by the fishermen, who styled it a Ciel-lonin—a name very apt to be corrupted into Sea Lion by those who have caught, from time to time, only glimpses of the head which displays a sort of mane. Only a few specimens of the animal have hitherto been described as having been found on the British shores. Those which have been described were all of considerable size; but the last caught is the monster among monsters. His length is fifteen feet six inches, from the eyes only, to not quite the tip of the tail. The two ends of him are immeasurable, because the tail has been much injured, its tip broken off, while the whole of the head up to the eye has been knocked to pieces, partly by the fishermen, and partly by the creature itself in its death struggles. Another foot might therefore be added to the measureable length. The greatest depth of his body is one foot two inches, and it would require a skewer three and a half inches long to transfix him breadthwise in the thickest part. His eyes are perfect, an inch and a half across, having the pupil dark, and iris silvery; these eyes are so placed, near the top of the head, that they would be conspicuous objects while the creature swam on the surface of the water. The head, as before said, is mutilated so much that little can be said about it. There are, visible upon it, stumps of a cluster of spine-like fins, well adapted for the support of a long crest, which probably existed until a boat-hook dealt about the snake's head its destructive blows. Upon the ridge of his back, extending along the whole length, is the dorsal fin, but the top part of it is nearly all rubbed off. The skin is of a beautiful silvery colour, with fine dark bands that pass down from head to tail. The vertebral column—is not of bone at all, but gristly, and not three-quarters of an inch across. When cut through it shows merely a filon filled with a jelly-like substance. As to the actual nature of this rare visitor, all competent authorities agree that it is a large example of the gymnetrus, a visitor known better by the name of ribandlath or deal-fish.—*Household Words.*

A FARM ONE HUNDRED AND FIFTY MILES LONG.—The *Bath Chronicle* gives an amusing description of a novelty in agriculture:

A farm one hundred and fifty miles long may not perhaps be anything remarkable in Australia or America, but in England it is a rare occurence; yet such is the fact, and furthermore, there is no other farm in Great Britain with *every inch* of which the public is better acquainted. The owner, or rather renter, of this farm, is Mr. BROTHERHOOD, of Chippenham, the contractor. This gentleman has an engagement for keeping the permanent way or rails of the Great Western in repair and he rents at the same time all the land on both sides of the line, slopes, &c., belonging to the company. In some places between the line and the fence there may be 20 yards; in other spots it is not more than six feet, but all equally constitutes Mr. BROTHERHOOD's farm, which, however narrow, is literally 150 miles long, and through its whole length—whether in grass or arable—is well, and we have heard, profitably kept by Mr. BROTHERHOOD, who has risen by his own industry from originally being a workman on the line, and whose enterprise is only equalled by his kindness and liberality to those whom he employs and others. He has a factory at Chippenham, where he employs 300 men.

CHARACTER OF THE TURKISH SOLDIERS.—A correspondent, writing from Varna, gives the following opinion of the Turks, derived from personal observation in the war:—"They have in the present struggle behaved in every way worthy of their ancient fame, and have done everything that one looks for from brave and gallant men, but they are very bad authorities when one sets about collecting statistics. The new system of regular enlistment and European discipline by excluding vast numbers who served in the old levies *en masse*, has numerically considerably diminished the force which the Sultan can bring into the field. With all these disadvantages, however, he has done wonders; but, in my humble opinion, he has never had 140,000 men on the Danube, much less 200,000, and those which have been mustered are so badly officered that one is every day more and more lost in admiration of them. With all their homeliness of garb, the bad equipments, their ignorance and neglect of the little minutiæ upon which Sir GEORGE BROWN lays so much stress, take them for all in all, in docility, obedience, fidelity, patience under hardships, and bravery in action, no troops in the world surpass them. Officer them well, and establish a good commissariat, and the Cresent might again make Europe tremble."

SUBSTITUTE FOR RUSSIAN TALLOW.—Besides the bear, the beaver, the martin, and other creatures, whose furs alone are sought for, there are vast herds of horned cattle subsisting on the open grass-lands and wooded dells of the great central plains lying between the base of the Rocky Mountains and the border of the forests that skirt Hudson's Bay. These creatures have been seen, not in hundreds, but in tens of thousands, wild, and in fine condition. Their flesh has been tasted by travellers, and reported to be excellent food. Sir GEORGE SIMPSON, at one time governor of the company's territories, tells us, in the account of his journey through that magnificent region, that the only criterion for judging of the abundance of these animals was the immense number of carcases which strewed a part of the districts in which there had been a severe drought, and where the wild cattle of the prairies had died from want of water. Sir GEORGE reports their bodies to have been scattered over the country for miles. Tens of thousands of these wild herds perish yearly in Rupert's Land; and, by the simplest commercial arrangements, they might be made to yield tallow, hides, and horns, for the benefit of this country. There are no geographical hindrances or commercial difficulties in the way. The sole obstacles are a certain knot of gentlemen who, under the style and title of Directors of the Hudson's Bay Company, have decreed, in some unexplored corner of this great metropolis, that, within their own exclusive three million square miles of private territory, there shall be no trade in tallow—no traffic except in beaver skins and martins' tails; even though the want of tallow should leave the whole world as completely in the dark as their own benighted policy.—*Household Words*

MISCELLANEOUS CLIPPINGS.

AN INDIAN ON LYING.—The Cataraugus *Whig* states that a suit was recently brought before a magistrate in the village of Randolph, and during its progress an Indian was brought forward to testify. His blank expressionless face, and the general unmeaningness of his whole demeanor, gave rise to a serious doubt in the mind of the "Court" as to the admissibility of the testimony. Accordingly he was asked what the consequences would be if he should tell a falsehood while under oath. The countenance of the Indian brightened a little as he replied in a solemn tone, "Well, if I tell a lie, guess I be put in jail—great while, may be. Bimeby I die—and *then I ketch it again.*" The witness was permitted to proceed.

CHEERFULNESS.—It is the part of the true philosopher to jest as well as to preach, and he will be found enforcing some of his most valuable truths by appealing to our natural sense of the humorous. It is exceedingly tedious to see people budging on through life, ever with a frown upon their faces, and a sigh on their lips; they become pestilential and one is apt to catch the malady by contact. Such people don't realize that there is any sunny side to this life of ours; a smile seems to them to be sadly out of place on a companion's face, and a hearty laugh downright blasphemy. Fy, fy, what philosophy! Cheerfulness is an amulet, a charm to make us permanently contented and happy. A cheerful man feels well, does well, and loves things which are good; while he who is always sad, doeth ill in the very sorrow he evinceth. Long-faced, sanctimonious people are generally avoided, and very justly so, for who wishes to partake of their malady? Whereas, those accustomed to look on the sunny side of life, are ever courted for the genial spirit they diffuse about them.

He who administers medicine to the sad heart, in the shape of wit and humor, is most assuredly a good Samaritan. A cheerful face is nearly as good for an invalid as healthy weather. To make a sick man think he is dying, all that is necessary is to look half dead yourself! Open, unrestrained merriment is a safety-valve to the heart and disposition. If overburthened with the noxious gases of care, pull the string of wit, up flies the valve of fun, and out go the troubles and vexations of life to the four winds of heaven. It is a fact beyond disute, that mirth is as innate in the mind as any other quality that nature has planted there—it only wants cultivation, and the more we cultivate it the more fruitful it becomes. Mirror-like the world reflects back to us the picture which we present to its surface. A cheerful heart paints the world as it sees it like a sunny landscape; the morbid mind depicts it like a sterile wilderness; and thus, chameleon-like, life takes its hue of light or shade from the soul on which it rests, dark or sunny, as the case may be.

Dr. JOHNSON used to say that a habit of looking on the best side of every event is better than a thousand pounds a year. Bishop HALL quaintly remarks, "for every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck!" When FENELON's library was on fire, "GOD be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.—*Gleason's Pictorial.*

SYRIAN MANNERS.—During our stay at Aleppo, Signor FATALLAH, a wealthy neighbour, who was likewise proprietor of a silk manufactory, married his son to the daughter of an opulent fellow-townsman; preparations on a a grand scale had long been going forward, and amongst a vast concourse of friends and acquaintances invited to celebrate the nuptials, we also were included. The auspicious moment arrived and we proceeded to FATALLAH's house, escorted by a band of native musicians. On arriving at the residence of the bridegroom, we were ushered into a long room in which guests were seated from the door to the upper part, according to their rank in life; the chief guests being seated at the head of the divan on either side of the master of the house, others were ranged lower and lower, the poorest guests were close to the doorway, and one or two so poor that they did not aspire to a place on the divan, but squatted themselves cross-legged on the ground. On the arrival of a fresh guest, the master of the house would rise and come forward to receive him; and if as happened on some occasions, the guest, from mock humility would seat himself in a position lower than what his actual rank of precedence entitled him to, and absurd scuffle would ensue, in which the master of the house would endeavour to drag the other higher up into the room, and the guest with many "Stafer Allahs," (GOD forbid,) and many false protestations, pretend reluctantly to yield to the distinct on proffered him, and so gain honor in the sight of the assembled multitude. Such scenes brought vividly to my mind our LORD's parable about the meek being exalted; and rendered it clearly evident that this etiquette, so strictly adhered to by the natives of all Syria to this present hour, existed in the time of the Redeemer, and has been practiced from the Patriarchs downward.—Dr. HAMILTON.

ECCENTRIC REBUKES FROM THE PULPIT.—The late Rev. ROWLAND HILL was remarkable for his eccentric rebukes from the pulpit. He once said, on observing some persons enter his chapel to avoid the rain that was falling, "Many people are to be blamed for making religion a *cloak*, but I do not think that those are much better who make it an *umbrella!*" Again, after receiving some anonymous letters from some of his congregation: "If you want me to read your anonymous letters, you must inclose a £5 note in them for some good charity!" On another occasion: "I do not wish the walls of separation between different orders of Christians to be destroyed, but only *lowered*, that we may shake hands a little easier over them."

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.

Removal!

THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, of different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices*. *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

SCHOOLS.

MISS HAINES begs respectfully to give notice to her friends and the public that her school, Nos. 9 and 10 Gramercy Park, New York, will re-open on Thursday, September 14, 1854. Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co's. No. 252 Broadway, or at Messrs. Doremus & Nixon's, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence, No. 10 Gramercy Park.
jy15-8t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies,* from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.
Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.
French - - - - - $5 per quarter.
Music - - - - - $10 "
Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20-6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.
For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.
Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.
All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.
Pupils are accommodated with whole or partial board.
N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day,* as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.
Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

WANTS.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

DENTISTS.

I. JARVIS, DENTIST, No. 437 Grand street, New York. ap29-6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. 341 Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap26-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

LIFE AND FIRE INSURANCE.

WM. COXE DUSENBERY, Fire Insurance Agent, Office, No. 11 Wall street, has commenced the business of Fire Insurance, and is prepared to take risks in several of our best City Companies, and also those of well-known reputation in other cities.
He has been induced to do this from his unusual facility to obtain DESIRABLE RISKS, and also save much time and trouble to his large circle of friends whose extensive business requires much done in this line, with full confidence that complete satisfaction will be rendered to the insurer and insured.
A list of Companies with whom he transacts business will be furnished on application, and the patronage of his friends is respectfully solicited.
FIRE CLAIMS ADJUSTED, and prompt attention given to all orders connected with his business jy15-4t$

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.
This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Israel Minor, 214 Fulton st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.
This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.
DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith,
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22-6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.
DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John De Bevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following
ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.
On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.
DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 85		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$8 4,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus $2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year,* WITHOUT EXTRA CHARGE.
CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company
BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.
DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. McKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of "members or others," and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853-4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.
P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.
"I concur in the above.—ELBERT S. PORTER, Pastor of the church."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24-2m] R. PATON.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 98 Maiden Lane

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.
Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.
TEN SPACIOUS SALES ROOMS.
Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.
SALES ROOM No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.
SALES ROOM No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.
SALES ROOM No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.
SALES ROOM No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.
SALES ROOM No. 5.
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.
SALES ROOM No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.
SALES ROOM No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.
Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.
SALES ROOM No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.
SALES ROOM No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.
SALES ROOM No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.
N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.
One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m 8-6m

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is 'A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each
Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3-3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.
Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL" Piano, with new GRAND ACTION, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my18-1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 659 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.
The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.
J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.
All our Bells are warranted in every particular
☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.
Surveyors' instruments of all descriptions, made, and kept on hand
Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6-6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices,* adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.
N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.
BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.
DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.
CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.
EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.
A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.
Agents in New York for the sale of THE PENRHYN AND MIRROR MARBLE MANTELS.
References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. my18-1y

A LITTLE CHILD AMONG LUNATICS.—A day or two ago a gentleman whose official duties required him to visit a large Asylum near the city, devoted to the indigent insane took with him a little boy some three years old, and it was an interesting study to watch the effect which the young visitor produced among the lunatics of every grade. An unusual degree of quiet and order prevailed in every hall, and touching manifestations of the softening and subduing influence of childhood were exhibited by those who were ordinarily most intractable. This was particularly the case with those who had passed the season of youth. One man, incurably insane, approached the little boy with a countenance for the moment full of gentleness and kindness, with a polite gesture handed him a straw—being all that he had to give—and showed great satisfaction when it was accepted, and borne as if it had been of value. Almost all approached and shook hands with the infant, and so mild was their bearing that he did not for a moment hesitate, and although abashed at what to him was an unusual crowd, he cheerfully yielded his little hand to their caresses. But the most interesting scene was in the women's department. They were ready to devour the child with their caresses, and yet when they observed that their crowding and volubility annoyed him, instinctively withdrew a little and modulated their voices to tones of tenderness, to which they had long been strangers. One of the women, herself a mother, inquired with tears in her eyes—"Dear little fellow, is his mother living?" An affirmative reply seemed to relieve her apprehensions, and expression of interest assumed a more cheerful tone. The most violent, closely confined in cells, watched every movement of the boy with intense interest, and some begged, by all the affection of their own offspring—which insanity in its worst form had not eradicated—to be permitted to embrace him. The whole scene was calculated to deepen the sympathy felt for the most unfortunate class who were the object of the visit, and to show how strongly the society of children is calculated to win back to gentleness those who, from any cause have passed that indefinable line which separates the sane from the insane. Such soothing effects are of course transient, but it was something to obtain for these poor vexed souls even a moment of calm delight.—*Courier & Enquirer.*

THE SHELLS.—A father returned from the sea-side, and brought home for his son some pretty shells, which he had gathered on the beach. The boy's delight was inexpressible, when he received the beautiful and many-coloured productions of the sea; he arranged them with care and attention in a neat little box, and exhibited them to his playmates; so that there was much talk among the children of the village about the beautiful shells and the treasure box of the boy. He counted them every morning, discovered daily some new beauty, and gave to each shell a name. For the love and delight of childish simplicity are ingenious, and rich in pleasant words.

After some months his father thought, I will prepare for him a greater pleasure and delight. And he said to him: "We will go to the sea-side; there you will admire the number of beautiful shells, and may collect as many as you desire for yourself."

When they went to the beach at the ebb of the tide, the boy was surprised at the abundance of shells, of divers colours, which lay scattered about; and he went up and down collecting them. But each appeared to him more beautiful than the last; and he continued picking up new ones, and exchanging those which he had for those which he found. Thus he went on, choosing, changing, and doubting, and afterwards became confused. Tired, at length, with stooping, and examining, and comparing, he threw away all the shells he had collected; and when he returned home, empty-handed and out of humour, he gave away those which had before afforded him so much pleasure.

Then his father was very sorry, and said: "I have not acted wisely; but my foolishness has taken from my child his simplicity, and from both of us our joy."—*Krummacher's Parables.*

CLERICAL CHANGES.

The Rev. CHAS. F. HOFFMAN requests all letters and papers for him to be sent to New Brunswick, N. J.

Bishop JOHNS requests that all letters and papers intended for him may be directed to Georgetown, D. C. until the middle of September. After that date, his address will be Theological Seminary, Fairfax connty, Virginia.

The Rev. E. H MASSEY BAKER has resigned his position as assistant to the rector of St Mark's church, Philadelphia. His post office address for the present is Bytown, Canada West.

DIED,

At Cohoes, N. Y., on Friday evening, the 21st inst., CAROLINE MATILDA, wife of L. W. Mansfield, and daughter of the late Rev. L. P. Bayard, D. D.

In this city, on Friday, July 21st, her twenty-second birthday, ELEANOR M., daughter of Thomas C. and Sarah P. Doremus.

"To live in hearts we leave behind
Is not to die."

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Bishop Wainwright's Appointments.

July 23, Sixth Sunday after Trinity, A. M.—Haverstraw. 7½ P. M.—Peekskill.
" 24, Monday, A M.—Consecration of Christ church, Greenburgh.
" 25, Tuesday, St. James' Day, St. James' church, Hyde Park. Convocation of Dutchess county.
July 30, Seventh Sunday after Trinity. 7½ P. M.—Parish of St. John the Evangelist, N Y.
August 3. Thursday, Richfield Springs, Convocation of Otsego and Delaware counties.
" 4, Friday, A.M.—Exeter P M.—Monticello.
" 5, Saturday, A.M.—Columbia. P.M.—Jordanville.
August 6, Eighth Sunday after Trinity, A.M.—Mohawk. P.M.—Herkimer.
" 7, Mon ay, A.M.—Cedarville. P M.—Frankfort.
" 8, Tuesday A.M.—Newport. P.M.—Norway.
" 9, Wedn sday, A.M.—Fairfield. P.M.—Little Falls.
" 10, Thursday, Johnstown.
" 11, Friday, Am-terdam.
" 12, Saturday, A.M.—Fort Plain. P.M.—Canajoharie.
August 13, Ninth Sunday after Trinity, A M.—Sharon Springs. P.M.—Cherry Valley.

Addititional Appointments for Otsego and Delaware counties will be made by the Bishop when he meets the Convocation of the Clergy at Richfield Springs.

Notice.—I will leave the City again for Bristol, R. I., with a party of Boys, on Monday, July 31, per steamer *Bay State*, from pier No. 3 North River.

N. B. Bristol is the prettiest town in New Eng'and; and the inhabitants and those parents who have visited us *twice* during this month, and are *coming again next*, testify that our location is the most cool and pleasant in town. There is no humbug in that. The lads who are with me are gaining health and strength. No studying from books; but learning to swim, row, &c. Accommodations for a few more. WM. B. STOUGHTON, 48 7th avenue.

St. John the Evangelist's free church holds services in the Lecture-room of the Bleecker Buildings, Bleecker, corner Morton street. Sunday Mornings 10½; Evenings 7½. Sunday-school 9 A. M., 2½ P.M. The Rt. Rev. the Provisional Bishop of the Diocese will ad minister the rite of confirmation on Sunday evening 30th inst.

Sharon Springs.—Divine service on each Lord's day, at 10½ A. M., during the months of July and August. jy22–3t

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents, 37th street near Broadway, will be open for a third service during the summer, at 8 P. M. on Sunday evenings. jy15–1m

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P. M. Rev. T. TOWELL, Minister.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday collections: Christ, Pokeepsie, Rev. S Buel, $50; Grace Van Noorst, N J., Rev. D. H. Macurdy, $9; St. Marks, Malone, N. Y., Rev. A. C. Treadway, $3; total $62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Grace, Van Voorst, N. J., Rev D. H. Macurdy, $4 69; St. Mark's, Malone, Rev. A. C. Treadway, $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Church Reading-Room and Library, 637 Broadway.—The undersigned begs to acknowledge the following donations:

T. P Cummings, $25; W. A. Duncan, $25; F. W. Welchman, $25; E. B. Stimson, $10.
EDWIN B. STIMSON, Treas., 33 West 23d street.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt of $50 from F. J. H. New York; $8 from N. Jarvis, N.Y.; $20 from J. A Swain, Milwaukee, being subscription for two years; $5 from W. K., Albany.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, July 14, 1854.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:

H. H. C., $5; a Churchwoman of Maryland, per S. I. Donaldson, $5; Judge Chambers of Baltimore, per do. $5.
Ojibwa Mission House, Minnesota,
July 7, 1854.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

A part of these were specially designated for the relief of a case of peculiar distress, alluded to last week. A member of St. Bartholomew's, $5; Mrs. B. H., $3; S., $10; M. R. S. $1; two friends, $20; by Messrs. Stanford & Swords: R., $10; a member of Ascension, $1; W. G. P., $2; by Rev. R. Riley, rector of St. Thomas, New Windsor, Orange co., N. Y., from a friend, $10.

Donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Advertisements.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 34 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

A TEACHER WANTED, to take charge of a Select School for Boys. He must be a communicant of the Protestant Episcopal Church, and capable of teaching Latin, Greek, and French, as well as the usual English branches. Application may be made, with references, to the Rev. Charles A. Maison, Stapleton, Staten Island. July 29–3t$

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

A CLERGYMAN, who has had some experience in teaching is open to an engagement as Classical Teacher in some institute in the vicinity of New York. Apply to the Rev. E. M. Johnson, Brooklyn, L. I., or the Rev. R Johnson, D. D., Theological seminary, N. Y.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3–1y

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.

All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11–1y BARRETT, NEPHEWS & CO.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, **213** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11 1y BOUGHTON & KNAPP, 19 Courtlandt street.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1–1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository. No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and ex amine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.
mar18–1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER's and RICH's Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24–3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year' longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5–tf

TEA WAREHOUSE.—J. WATSON, **377** Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in TIN FOIL, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27–1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. **523** Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jyl tf

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1–1y

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles at from $6 upwards. GEO. BRODIE,
my20–3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

REMOVAL.—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.

FURNISHING GOODS of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufactu ers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this b anch of manufacture has obtained. Priva e Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be con sulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f 8–1y

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bord red and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1–6m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks t those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' Waists, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, h necessary allowances are made by the cutters of the establisment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Weoly Dogs. Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice o the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in atte dance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11–1y TUTTLE'S EMPORIUM, 345 BROADWAY.

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regula or," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render th s quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108 400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13–3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11–1y 76 Water street, fronting Old Slip, New York.

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3–1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to †37 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowled e of drawing. je10–3m

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

PUBLICATIONS.

NEW MUSIC.—"I'm Free to Love." Song. By H Dumbleton, director of Dumbleton's Minstrels, and sung by them with great success Price 25 cents.

"Darlington Schottisch"; by Thad. Weilig. Dedicated to Miss Carrie E. McIver of S. C. 25 cents.

"'The Prodigal Son' Variations"; by Oscar Comettant. 38 cents.

The above music is just from the press, and are all choice pieces.

Will be published in a few days: "Better Times are Coming, Friend," and "Amy Rosa Lee", songs, by H. Dumbleton.

HORACE WATERS, Publisher and Dealer in Pianos, Melodeons, and all kinds of music merchandise, 333 Broadway, N. Y.

N. B. American and Foreign Music supplied as soon as in print, and sent by mail to any part of the Union postage free. General and select catalogues forwarded to any address free of charge.

THE GREATEST OF AMERICAN BOOKS!—Extraordinary success of the splendid romance of American life, **Fashion and Famine,** by Mrs. Ann S. Stephens.

"There is no sorrow for the earnest soul,
That looketh up to God in perfect faith."

This remarkable volume is fast attaining a popularity quite as extended as any other American book. Critics everywhere are unanimous in bestowing upon it the heartiest praise, and the publishers are continually receiving private testimonials which express the greatest admiration for it. As a book of power, of strong, substantial and varied interest; as a thoroughly real picture of modern life and society, in all its capacities for sorrow and suffering, and all its powers for right and wrong; as a book of the world, where human nature is delineated in its vices and its virtues, its follies and its wisdom—this volume has no equal. The richness and finish of the style, and the pleasing faithfulness of many of our local scenes, added to the strong individuality which presents each character, gives to the book a peculiar charm.

We subjoin a few of the many encomiums bestowed upon it by the press.

From the New York Tribune.

One of the best personages in the story is a rude, rough-cast, nasal and eccentric downeaster, named Jacob Strong, who, in the capacity of an old family servant, follows the erring heroine of the plot, like a sort of human-angelic champion and counsellor through a perplexed tissue of misfortune and crime, and shows a wily strategy beneath an exterior of decided Ne England verdancy in defending his protege from all sorts of machinations and outrages. Mrs. Gray, the good-hearted plethoric market woman, Julia Warren, the mysterious strawberry girl, and poor Florence Crafts are effectively delineated, perhaps even too greatly diverting the attention from the principal characters in the tragic drama. In point of style, the narrative can certainly claim the merit of terseness and vigour. The forte of the author is description rather than dialogue, but she knows how to make her works tell in each of these branches of composition, and rarely fails to be energetic and impressive.

From the New York Express.

As a work of art, irrespective of its pure morality, its high-toned sentiment, and deep and true womanly feeling, it is among the very best fictions we have read for years. The characters are contrasted with true artistic talent, their peculiarities are admirably presented, and never overdrawn. The plot is eminently original and yet probable.

From the Philadelphia Ledger.

Altogether the most popular novel of American society which has yet been written. The story is intensely interesting. The characters walk fairly out from the canvas. One cannot lay down the book after having taken it up, until the conclusion has been reached.

From the New York Journal.

The book is full of interest, and the plot artistically wrought out. The style shows the luxuriant imagination of the author, and her felicitous command of language. Rich colouring is shed on the most common-place scenes and events. It is not often we see genius of so high an order, such power of conception, combined with such artistic skill in grouping and disposition, and accuracy of detail in description; but this has always been a peculiarity in Mrs. Stephens.

From the New Bedford Mercury.

She writes with feeling and spirit, and her pictures of New England life are full of the life and spirit that evidence a thorough acquaintance and love of it.

From the New York Sun.

A work of great creative power and deep truth to nature.

From the Utica Herald.

The spirit of the book is admirable. The plot is well managed and not unnatural, and the range of characters varied and judiciously conducted. The book exhibits a dramatic skill and power that is really rare, and we place it among the best written of American domestic novels.

From the New York Mirror.

The story is based on facts and incidents in real life, and the progress of the plot is worked on with the most thrilling dramatic effect. We predict a sensation in the reading world.

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It will take immediate stand among the most extremely popular domestic fictions of the day.

From Arthur's Home Gazette.

As a writer of great vigor, grasp of imagination and thrilling power, Mrs. STEPHENS is pre eminent among American novelists. She always interests intensely, and in her present volume chains the attention of the reader from the beginning to end.

From the New York Evangelist.

The work will leave a deep impression on the reader's mind, for the moral is a pure and healthy one.

From the Home Journal.

Fashion and Famine is a story of every-day life; the scene is laid in New York, and the characters, incidents and general treatment of the work is American to the backbone—a merit not to be overlooked in the present day. We want such illustrations of our external and internal life, and more especially do we believe that our writers of fiction should draw on their own country for subjects.

From the Dollar Newspaper.

The pathos of the opening chapter is irresistible, and no one who reads it will fail to finish the book.

Published in one elegant volume. 12mo., 426 pages. Price One dollar. BUNCE & BROTHER, Publishers,
jy29–2t No 134 Nassau street, New York.

VALUABLE THEOLOGICAL WORKS.
BARROW'S COMPLETE WORKS.
LEIGHTON'S COMPLETE WORKS
LIFE OF THE EMPEROR JULIAN, by Neander.
STURTEVANT'S PREACHER'S MANUAL.
LIFE AND LABOURS OF ST. AUGUSTINE, translated from the German of Dr. Philip Schaff, by Prof. T. C. Porter.
STUDENTS' BIBLE, Greek and English, 4to. and 8vo., with blank margin. Do. do. TESTAMENT.
Published by RIKER, THORNE & CO., 129 Fulton street.
In Press,
A HARMONY OF THE GOSPELS, in the Greek of the received text, on the plan of the author's English Harmony, with the most important various readings, being grammatical explanations, select Biblical References and Chronological Notes for the use of students and others. By James Strong, A. M. jy15–3t

WILL BE PUBLISHED ON THE 1st OF AUGUST, THE CABIN BOY'S STORY. A Semi-Nautical Romance of intense interest, by the Author of the "Pirate Doctor," the "Lawyer's Story," the "Old Doctor," &c., &.,

The success hitherto enjoyed by the author of the above popular works is a sufficient guarantee of the favor with which any productions coming from his pen will be received by the public. "The Cabin Boy's Story" is a romantic narrative, illustrating the horors of the Slave Trade, as carried on in the Coast of Africa. The author has served in the navy—and the descriptions and characters are painted from personal acquaintance with them. The story is as full of exciting interest and adventure as the celebrated work of Defoe, "Robinson Crusoe," and has the advantage over that glorious fiction, inasmuch as it is founded on facts of every day occurence. The history of the Story, Zuleika, the Circassian Slave, purchased at Constantinople, educated and married by the reckless, yet chivalric, Seymour—the commander of the Albatross, is simply the narration of a fact painted from the life, and all the numerous characters portrayed throughout the story are vividly and graphical by drawn.

The publishers have already received orders for the whole of the edition it was originally their intention to publish; consequently, they have been obliged largely to increase it; and they respectfully request that all orders may be sent in immediately.

They confidently expect that the work will create as much interest as any work of fiction that has of late years emanated from the press, as, notwithstanding, since the publication of "Uncle Tom's Cabin," works relating to slavery in America, PRO and CON, have been numerous, none have appeared having relation to the system of purchasing slaves on the African Coast, written by one who has witnessed it in all its deformity. The work is written in chaste and pure language, and will be a welcome and instructive addition to the family library.

The work will form a beautiful octavo volume of 400 pages, handsomely illustrated with fine engravings, and elegantly bound in cloth. Price, in cloth, one dollar; in paper, 75 cents, at which rate copies will be sent by the publishers to any part of the country, free of postage.

☞ For sale wholesale and retail by the publishers,
ELLSWORTH & STREET,
No. 22 Beekman street, New York,
And by all the Booksellers throughout the United States and British Provinces. jy29–4t$

JUST PUBLISHED, and for sale by the General Protestant Episcopal Sunday School Union and CHURCH BOOK SOCIETY:

EMMANUEL DANNAN, The Boy who would not tell a Lie. By the Rev. W. W. Arnett, D. D. Muslin, 25 cents; half-morocco, 20 cents; bronze paper, printed in silver, 12 cents.
Address to DANIEL DANA, Jr., Agent,
my13–3m 637 Broadway, New York.

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